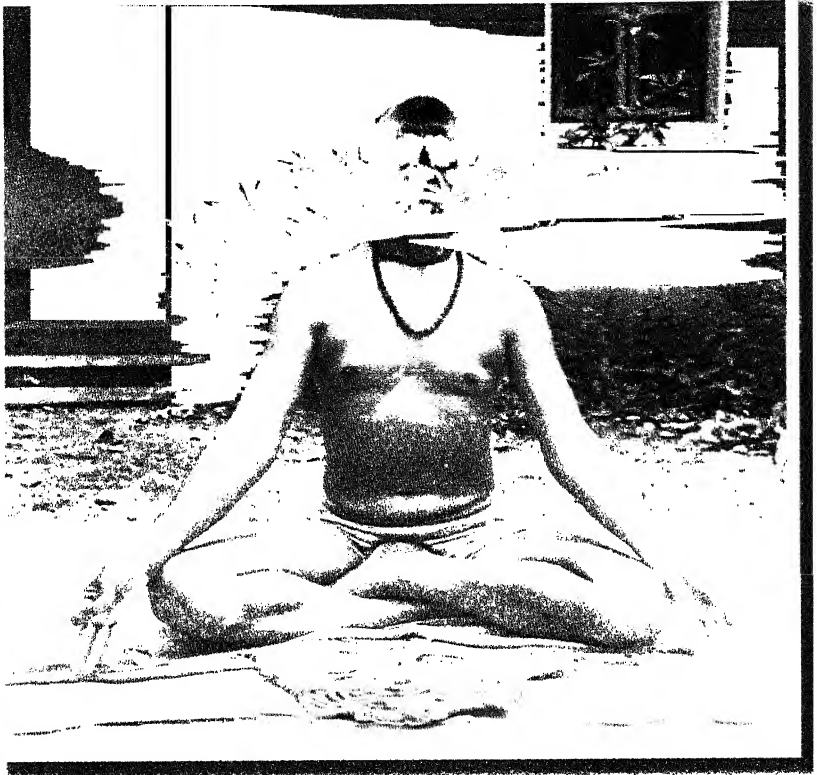


# RAJA YOGA

PRADEEPIKA (PART - I)



AUTHOR

SRI SWAMI JNANA SWROOPANANDA  
YOGACHARYA, RISHIKESH.

SRI SWAMI CHIDANANDA INTEGRAL  
YOGA CENTRE PUBLICATION

# RAJA YOGA PRADEEPIKA

(Asanas, Pranayama, Japa and Dhyana)

## PART - I



Ananyaaschintayantoe maam,  
Ye Jenaah Paryupasate !  
Tesham Nityaabhi Yuktaanaam,  
Yoga Kshemam Vahaamyaham ॥  
(Gita Ch. IX, Sloka -22)

*Author :*

*Swami Jnana Swaroopananda Saraswati*  
(Yogacharya) - Rishikesh

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*Swami Jnana Swaroopananda Saraswati*  
(Yogacharya) - Rishikesh

## Humble Pranams unto Lord Srinivasa



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*Dedicated At the Lotus Feet of Beloved Gurudev*

**H.H. SRI SWAMI SIVANANDAJI MAHARAJ**



**FOUNDER PRESIDENT  
&  
BELOVED GURUDEV**



**H.H. SRI SWAMI CHIDANANDAJI MAHARAJ**

President : **DIVINE LIFE SOCIETY**, Hd. Quarters.  
Shivananda Ashram, Shivananda Nagar - 249 192.  
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**SWAMI JNANA  
SWAROOPANANDA**  
Life Sketch

Born on 23rd April, 1934 Monday, 4 pm at Visakhapatnam in an orthodox Brahmin family. Great Grandfather was Parampoojya Sadgurudev Sri Sri Adibhatla Narayana Dasji, renowned "**Harikatha Pitamaha**".

Had **Divya Darshan of Mahaprabhu**, His Holiness Sri Swami Sivanandaji Maharaj, at Rishikesh, Shivananda Ashram, on **Monday, at 4pm Vijayadasami day, dated 8th October, 1962, and got mantra Diksha from Him.**

Since 1962, onwards practicing yoga with breaks. I was an Editor and publisher, for a Regd. Quarterly Multi-lingual Spiritual Magazine "**Divine Bliss**" Regd. No. **R.N.31476/76**, for a few years from 1975 onwards.

After fulfilling Grihastha duties, with His Kripa alone got "**Sannyas Diksha**" at the Holy Sivananda Ashram Head Quarters on the banks of Ganges, on **Sunday, the 20th July, 1997**, Guru Poornima Day, from His Holiness Sri Sri Swami Chidanandaji Maharaj.

With His Kripa alone, successfully completed "**Kailas-Manas**" yatra via Nepal route by walk from **1st Aug. 1977 to 15th Sept. 1997**; and got published the experiences in a book.

With His Kripa alone, aiming to do a little "**Guru Seva**" under the banner "**Sri Swami Chidananda Integral Yoga Centre**"- founded on 2nd June, 1999 for the dissemination of Yoga knowledge through "**Samanvaya Yoga Sibir**" for a week comprising Yogasanas, Suryanamaskaras, Pranayamas, Japa and Dhyana to the needy, far and wide.

*Jai Gurudev Jai ho !*

# **SRI SWAMI CHIDANANDA INTEGRAL YOGA CENTRE**

This was founded on Wednesday, the 2nd June, 1999, and decided to do a little Guru Seva under the above banner, i.e. imparting yoga knowledge on Asanas, Suryanamaskares, Pranayamas, Japa and Dhyana to the needy, freely, on request. Thus, with the blessings of Pujya Gurudev and Pujya Sri Swami Devanandaji Maharaj, 1st Yoga Camp was Conducted in a very Systematic manner at Bhadrachalam D.L.S. Branch, from 24th September to 7th October 1999.

Its main aim is to propagate yoga knowledge through "Samanvaya Yoga Sibir", with the cooperation of devoted souls. Able to publish this book (Raja Yoga Pradeepika-part 1) to cater to the needs of yoga lovers. This book will serve as a practical guide as well as for swadhyaya.

Please ask for yoga camps to conduct at your places. Please write to the Author c/o. H.H. Sri Swami Hamsanandaji Maharaj, Shivananda Ashram Head Quarters, Shivananda Nagar - 249192. (Himalayas)

*Sri Swami Jnana Suroopananda*

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ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ



For "Divine Bliss", Rourkela.  
 May "Divine Bliss" Become a  
 radiant messenger of truth, purity  
 and Universal Love ! Let this divine  
 journal bring to all the noble  
 message of service, Devotion,  
 Meditation and God Realisation.  
 Let the Light of Dharma spread  
 in all directions through this journal  
 God and Gurudev Grace this vehicle  
 of Divine thought and spritual  
 inspiration. I pray for the success  
 of Divine Bliss and wish that  
 this Quarterly may bring all beings  
 into the path of Divine Life and  
 help them to attain Bliss Divine.

**JAI SRI GURUDEV !**  
**REGARDS, PREM & OM**

Thank you for  
 from Prabodh  
 "DIVINE BLISS"  
 K.N.-3147676

Swami lehidanand  
 1.1.1976

30 14 10-1978.

Prof. V. S. V. Subbramanjan  
 Radiant Alman!

As you are reading  
 this line, GOD envelopes  
 you with His Radiance.  
 HE enfolds you with his  
 infinite Divine love. His  
 Grace shows upon you as  
 a rain of Peace & Bliss.  
 Become Aware of this truth !  
 Make others aware too.  
 Love & pranam.  
 Swami lehidanand

Enter your office as if you are  
 entering into a Temple. Every act  
 that you perform in the office should  
 be done in the spirit of worship to the  
 Lord. Then, you will take interest  
 in all the work that you do. See God  
 in every one. Silently pray. Be  
 hoerful always. Rise above  
 circumstances. Speak sweetly to  
 everyone. Be kind to all. Pray  
 constantly. Things will change.  
 Swami lehidanand

Donations received for the book entitled  
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**OMTAT - SAT BRAHMAARPANAM**



Om Sri Ganesaya Namah ।  
Om Sri Gurave Namah ।  
Om Sri Saraswatyai Namah ।

## PREFACE

My humble Pranams and Prostrations unto the Holy Lotus Feet of my beloved Sadgurudev H.H. Sri Swami Sivanandaji Maharaj and Sadgurudev H.H. Sri Swami Chidanandaji Maharaj. Jai Sadguru Paramatmane Namah.

With Guru Kripa and Goddess Saraswati's Kripa, I am able to make this notes on (1) Yogasanas, (2) Suryanamaskaras, (3) Pranayamas, (4) Japa and (5) Dhyana in simple style suitable to the earnest seekers in their day-to-day practices. Practical guidance in the techniques of meditation is also added in this book.

It is well known fact that *physical fitness is of paramount importance* either in the path of Yoga Sadhana or even for carrying out ones own day-to-day routine duties. "Shareera Madhyam Khalu Dhrma Saadhanam".

To keep the body in a fit condition, one should practice a few *Asanas* and a few rounds of *Suryanamaskaras*, atleast for half-an-hour in the morning and some physical exercises or brisk walk for half-an-hour in the evening.

I may add here an authoritative instructions through a letter from H.H. Sri. Swami Sivanandaji Maharaj addressed to an ardent devotee, Sri Pannalaji.

**Letter dated 7th March, 1957.**

Sri Pannalal,

The practice of Yogasanas bestows mental poise. If you practice *Yogasanas even for ten minutes daily*, you will derive immense benefit.

Be regular in the practice of asanas. This is important.

- Sivananda

Pujya Swamiji Maharaj emphasised in this letter, the need for regularity of practice of asanas. That means, it is not the quantity but the quality of practice counts in any field of activity.

While conducting Yoga classes through '*Samanvaya Yoga Sibir*' under the banner " *Sri Swami Chidananda Integral Yoga Centre*" (founded on 2nd June 1999) at various places on demand, felt the necessity of providing the participants with a book on Yoga.

Hence, as a first step, an humble attempt ia made to give an exposition

on a set of selected important asanas and pranayamas. Out of utmost love towards this sevak, Pujya Sri B.V.S.S. Prakasha Rao garu, Chief Accounts officer, A.P. Pollution Control Board, helped a lot in getting the matter typed. Sri P. Srinivasa Rao garu took much pains in typing out the entire matter in a 1/8th demi book format on a computer and handed over a laser print copy. God's ways are mysterious indeed. My humble pranams unto Lord seated in them. I ever pray for the blessings of Lord be showered on their entire family members.

In order to cater the needs of a true aspirant, in addition to these two chapters, added further chapters on Japa, Dhyana and on Important practical guidelines based on teachings of great Realised Mahatmas. All the chapters were rearranged and 56 nos. of recent yoga poses photos (photos taken on 18-9-200 Monday at Nandini Nagar, M.P. during a yoga camp) of this sevak are included. Thus, an attempt has been made to make this work around 216 pages as full blown flower emanating spiritual fragrance as an humble offering unto Lord Srinivasa - Gurudev Himself.

I feel that this book caters to the needs of the full time spiritual sadhakas as well as for the ordinary house holders. In this book, every attempt has been made to clear many doubts arising in the minds of earnest aspirants.

Hope this publication will have a warm reception by Sadhakas and house holders. I feel that the earnest aspirants can get their all genuine doubts cleared by going through this book.

Any suggestions for the improvement of this humble attempt will be gratefully and gracefully acknowledged and incorporated in the subsequent editions.

My humble pranams unto the Lord seated in Sri Damaraju Subba Rao garu M.Sc. M.Ed., Retired Principal, Andhra Pradesh Educational Services, Hyderabad, resident of Hyderabad, for his very valuable suggestions after going through the entire manuscript with utmost devotion. May His blessings be ever upon him and on all his family members for peace, prosperity and spirituality.

My humble pranams are also unto the Lord seated in pujya Sri J.A. Sastry garu, who did the entire type setting work with utmost devotion, by sparing his valuable time.

My humble pranams unto all who have helped for the completion of this work in various ways.

Jai Gurudev. jai Ho.

## SWAMI SIVANANDA

### Life Sketch

Paramaadaraneya, Pratahsmaraneya, Vandaneeya, Archaneeya, Param Poojya Sadgurudev, His Holiness Sri Sri Sri Swami Sivanandaji Maharaj was born on **8th September, 1887**, at Pattamadai Village, Tirnelveli District, Tamilnadu, in an illustrious orthodox brahmin family. His ancestor was the great Appayya Dikshitar, a spiritual luminary of our great Bharata Bhoomi.

Swamiji Maharaj, after his Medical Education, was running a Medical Journal "**Ambrosia**". He had been to Malaysia where he served as a Doctor, par-excellence, for ten long years.

In 1923, he renounced his entire belongings and at last reached Rishikesh, Himalayas. And in 1924, took Sannyas. For 12 years, he did great penance. In 1936, he founded the *Divine Life Society*. In **1948, Yoga Vedanta Forest Academy** was established.

The Divine Life Society Branches are spread over the entire length and breadth of the Country as well as in most of the Countries in the world.

In **1950**, he went on "**All India and Ceylon**" tour for spreading the spiritual knowledge.

In **1953**, organized "**World Religious Conference**".

He wrote about **300 books** in English, covering a very wide range of Spiritual subjects in a very simple and lucid style for the general public.

He served the poor and the sick in every possible way. Atlast, he **attained Maha Samadhi on the 14th July, 1963**.

### EVERLASTING NEW YEAR MESSAGE

**"May the best be the thine"**

The old year is past and the new one is born to take you higher, nearer the goal, every morn.

When the word "**YEAR**" is changed to "**TO-DAY**", it has been a help, an inspiration, daily in the morning.

The old day is past and the new one is born to take you higher, nearer the goal, every morn. the past was but a teacher that guides you in the present to mould and shape the future and make your journey pleasant.

- Swami Sivananda

(Tape-recorded this message before 1958, by Sivananda School of Yoga, Denmark)

## SWAMI CHIDANANDA

### Life Sketch

Paramaadaraneyya, Pratahsmaraneyya, Archaneeya, Vandaneeya, Parampoojya Sadgurudev His Holiness Sri Sri Sri Swami Chidanandaji Maharaj was born on **24th September, 1916**, in a prosperous orthodox Zamindar family, owning several villages, extensive lands and palatial buildings in South India.

In 1938, he emerged with the degree of Bachelor of Arts from the Layola College, Madras. From his boyhood, service to the lepers became his ideal.

He was a great renunciate and atlast in **1943**, finally reached Sivananda Ashram, Rishikesh. His Holiness Sri Swami Sivanandaji Maharaj, appointed him as a Vice Chancellor and Professor of Raja Yoga to the Yoga Vedanta Forest Academy.

On Guru Poornima Day, the 10th July, 1949, he was initiated into the Holy order of Sannyasa by His Holiness Sri Swami Sivanandaji Maharaj.

Poojya Swamiji Maharaj toured through out the world extensively in dissiminating spiritual knowledge.

After the attainment of Maha Samadhi of the Master Swami Sivananda on 14th July, 1963, he was elected as **President** of The Divine Life Society to the International Head Quarters - Shivananda Ashram, Shivananda Nagar, 249192, in **August, 1963**.

Pujya Swamiji Maharaj is now completing 84 years, and his 85th birthday falls on 24th September, 2001.

He is now one of the Great Living Spiritual Luminaries in the world.

### NEW YEAR MESSAGE

Rishikesh, India, 1st January

Blessed Immortal Atman ! Beloved Seeker upon the path!

Peace be unto you and the joy of the *DIVINE PRESENCE* too! Upon this auspicious day of the *NEW YEAR*, I pray for your happy entry in a fresh *NEW CHAPTER* of your life, wherein you may write in letters of Gold a noble account of great thoughts, sublime sentiments, lofty deeds of kindness, compassion, love, friendliness, selflessness and service unto others.

Doing good to others is the highest religion. It is the essence of Dharma. It leads to Godliness and God-realization.

Lead the "*DIVINE LIFE*" of selfless, desireless, service and perservering Spiritual Sadhana. May the Grace of God and the Blessings of *SIVANANDA GURUDEV* be with you.

- Swami Chidananda

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**SRI SADASIVA BRAHMENDRA**

**YOGA ADHYANA KENDRA**

**OM-TAT-SAT**

Modern world is full of pollutions in all spheres of life. And these pollutions in turn will have adverse impact on humanity, as a whole, gives rise to various kinds of stress and strain and tensions to human beings, thus leading to many incurable diseases, like heart diseases, blood pressure, diabetis, cancer etc. etc.

Man is having positions, possessions, and many luxurious articles to satisfy ones own petty carnal passions. He expects to get from them the fullest satisfaction and peace of mind. Alas! atleast they all lead to mental worries because of their transitory existence. To overcome all the difficulties, and to lead a normal natural ethical way of life, Yoga Sadhana is the only panacea.

It is my immense pleasure and privilege to go through the volume entitled "Raja Yoga Pradeepika" written by Sri Swami Jnana Swaroopananda Saraswati, Yogacharya. Sri Swamij is well experienced in the field of yoga. This volume comprises, Asanas, Pranayams, Bandhas, Mudras, Suryanamaskaras, and giving main emphasis on Japa and Dhyana, intending to bring awareness of "Yoga" among the people. His venture is praise worthy. I ever pray for His Blessings upon him. With regards,

Yours in Divine Love,

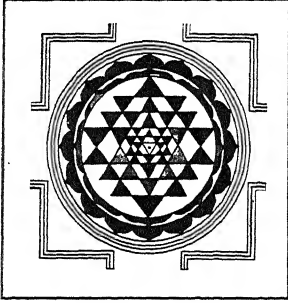
Kriya Yogi B. Venkateswarlu

President.

Sadasiva Brahmendra Yoga Adhyayana Kendra

Hyderabad (A.P)

## SRI CHAKRA PEETHAM



Peetadhipati

Sri Daharaananda Naatha

Brahma Sri Raambhatla

Venkata Somayaajulu

H.No. 2-170, Vani Nagar (St. - III)

Secunderabad - 500 047

To,

Sri Swami Jnana Swaroopananda Saraswati, Yogacharya,  
Rishikesh

Pujya Swamiji, Namaskaram.

Rajayoga Pradeepika written by you is a very useful hand book for the present day generation in general and for youth in particular.

Pathanjali Maharshi who flourished in the second Century B.C. in his science of 'Rajayoga' describes eight steps, "Astangayoga". They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

Third step is the Asana. A posture is necessary to keep the body stable and the mind steady.

There are 84 Asanas. Each is supposed to control certain muscle and nerves of the body. When the Asana becomes habitual and no longer a source of distraction to the mind then the Pranayama the fourth step can be practised with ease.

Pranayama is generally taken to be the regulation of breath by which one can prolong his life.

The Greek word "Pneumos" which means science of breathing obviously comes from the word "Pranayama".

The science of "Pneumatics" (Machines powered by compressed air) is derived from Pneumos. So human body is also a Pneumatic machine.

Sri Sri Jnana Swarupananda Saraswati Swami is True Rajayogi who is working with "Seva Bhava" authored the book "Rajayoga Pradeepika" will be an asset to any Sadhaka. May Sri Matha shower Her Blessings on Swamiji.

Om Tat Sat  
R.V. Somayaajulu

**SWAMI CHIDANADA**



Ananda Kutir,  
P.O. Shivananda Nagar,  
Rishikesh (Himalayas)  
Oct. 1967



**MESSAGE:**

Om Namo Narayanaya!

Homage unto Lord. Upon the sacred eve of the Holy Gurupurnima, I offer my prayers to Gurudev at His sacred Samadhi Shrine to bless you and all the devotees of Rourkela with health, long life, peace, joy and spiritual blessedness. I send you all and devottes of Gurudev Sivanandaji Maharaj my very best Greetings and Good wishes.

Know that our life on this planet earth is a precious gift of God. We should not waste away such a wonderful gift. God has given this rare human birth in order to attain Him. Therefore, make the best use of your life. Do not waste a single moment of your life in vain pursuit. The time you lost is lost for ever. It will never come back.

Lead spiritual life. Spiritual life is a life of perpetual struggle. You will have to fight with the mind and the senses day and night. Spiritual life is a life in the Divine. Spiritual life is a life of prayer and meditation. The spiritual path is toilsome and laborious and demands perseverance and great patience. Struggle hard in the spiritual path and attain supreme Bliss.

Lead a pure, simple and virtuous life. Attain purity of mind by regular Sadhana. Cultivate noble virtues. Love all. Hate none. Know that God indwells in the heart of everyone. Feel the persence of God wherever you go, for God is everywhere. There is no place where He is not. He is in you and you are in Him. Worship God. Serve all beings.

Lead humble truthful life of yoga. Do all your duties as the worship of God. Pray to God daily. Never fail to pray even for a day.

Be earnest in your quest of God. This is Divine Life. Such a life itself will become a continuous prayer. Eternal happiness, Divine peace and Immortality will be the fruits of such a life.

Faith in God is the first step in the spiritual path. Have perfect trust in God. Abandon all fears, cares, worries and be at perfect ease. Have intense faith. Only then, the strong yearning for attaining the Divinity will dawn in your heart.

Keep your ideals lofty and sublime. Aim high, because the higher the arrow is aimed, the higher the mark it hits. Your ideal should be Self-realization which is otherwise known as perfection, freedom, immortality, eternal bliss, supreme peace, etc.

Pray to the Lord daily. It should come from the core of your heart. The prayer should be sincere. Prayer that comes from a pure heart never goes unheard. Lord will hear such sincere prayers and bless such aspirants. Pray to Him thus: **"O Lord, I am Thine. Make me Thy fit instrument and use me as Thou wilt. Thou art my Master. I am Thy servant. I know nothing. I have taken refuge in Thee. Give me more light, more strength to my will. Support me with Thy Grace"**.

May the Choicest blessings of the Lord be upon you all. May you all attain self-realisation in this very birth singing Hari's name depending on Him alone, doing selfless seva, sharing what you have with others, serving and loving others, by doing Japa, reflection and meditation. May God give you strength to keep your *branch* a growing centre of dynamic spiritual force. May the benedictions of Gurudev Sivanandaji grant you all long life, health, prosperity, plenty, happiness, peace and Divine Bliss. May you enjoy the bliss of the Eternal.

Om Name Bhagavate Sivanandaya!

Yours in Sri Gurudev

Swami Chidananda



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13.1) Butterfly pose, 13.2) Bhadrasana, 13.3) Janusursasan	
13.4) Simhasana, 13.5) Hamsasana, 13.6) Padmamayurasana	
13.7) Brahmacharyasana, 13.8) Hanumasana	
13.9) Vrikshasana, 13.10) Akunchitasana, 13.11) Paryankasana	
13.12) Jestikasana, 13.13) Adhwasana, 13.14) Parvatasana	
13.15) Sukhasana, 13.16) Tholungasana	
14. Sitting Poses	87
14.1) Padmasna, 14.2) Siddhasna, 14.3) Swastikasana	
14.4) Vajrasana	

7. Keep the place clean, neat and tidy.
8. The blanket that you spread for the practice and the clothes you use, should be specifically ear-marked for that purpose only.
9. Regularity and punctuality is of paramount importance.
10. Be sincere in your attempt.
11. Practice gradually till you master it in due course of time.
12. Use your common sense all through the yoga practice.
13. Wake up one hour early in the morning instead of saying no time to practice yoga. Because this one hour time is absolutely your own, when you are free to use it for yoga.

One need not have a Guru by the side, for a short duration practice of a few selected asanas, pranayamas, etc. Such short duration daily course can be undertaken by any person with normal health, without any fear or risk of any sort of harmful effect. On the contrary, the results will be entirely beneficial. Hence, there is no need for any unnecessary alarm in taking up such a limited practice as a daily routine by following instructions given in this book.

*Swami Jnana Svaroopananda*  
ॐ

### **Spiritual Pearls of Swami Sivananda**

1. The Lord's name is immensely beneficial, whether repeated with knowledge or without knowledge.
2. Pray to God and work hard. You are bound to succeed.



## 2. YOGA AND ITS PURPOSE

*Yoga means concentration and meditation through which alone one will get super-consciousness.*

Harmony between body, prana and mind is called yoga. Yoga is a science that which teaches us the way of acquiring this occult knowledge.

In the Bhagavadgita, chapter II Sl - 48, explains that evenness of the mind at all times is called yoga.

Eg : Gita ch II - 48

Yogasthah Kuru Karmani Sangam Tyaktvaa Dhananjaya |

Siddhya Siddhyoh Samo Bhootvaa *Samatvam yoga Uchyate* ||

Meaning of the above sloka : Stead fast in yoga, perform actions O Dhananjaya, renouncing attachment and being the same in success and failure, evenness is called yoga.

Our entire personality is nothing but the combination of body, mind and prana that which we call it as "I": All our troubles are due to disharmony between the *body, prana and mind*.

The practice of yoga aims at achieving and maintaining harmony throughout the entire personality, ie. the body, the prana and the mind.

Human individual is a part of nature. Nature is constituted and governed by the three gunas- *Tamas, Rajas and Sattwa*.

Tamoguna is said to be static. Rajoguna is said to be dynamic and Sattvaguna transcends these two. They exist together like the three strands in a rope supporting each other. Our gross body is visible and predominated by tamoguna. Prana is dynamic and predominated by Rajoguna. Mind is filled with Sattwaguna. We feel the existence of prana due to the movements in our body. Thus, our entire personality is

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"Prayer generates good spiritual currents " - Swami Sivananda

nothing but a combination of Tamas, Rajas and Sattwa Gunas.

Yoga prescribes asanas (poses) for bringing about harmony in the body. Pranayama (breath regulation) for bringing about harmony in the prana, and Dhyana i.e. concentration and meditation for bringing about harmony in the mind.

A process, however small it may be, needs, a force to develop, a force to move it and a force to check or to maintain it. Sattwa guna develops a force, Rajoguna causes movement and Tamoguna checks and maintains. No one guna exists in isolation without the influence of the other two gunas.

Eg: A Lotus flower kept in a pot filled with water.

When the pot is disturbed the disturbance is transmitted to the water and in turn to the Lotus flower. Similarly, any least disturbance caused to the body is carried to the prana, which in turn communicated to the mind. -

In order to keep up the stability of our entire personality, the yoga system prescribes, Asanas, Pranayamas and Japa and Dhyana that is meditation.

In the Bhagavad Gita, Chapter-VI Sl - 17 explains that the yoga system is the destroyer of all pains.

Yuktaahara Viharasya Yuktacheshtasya Karmasu |

Yukta swapnava bodhasya Yogo Bhavati Dhukhahaa ||

*Meaning of the above sloka-* Lord Krishna prescribes for the student of yoga, diet, recreation, and the like. The nervous system is very sensitive and responds even to a very slight change and causes distraction of the mind. Therefore, it is necessary to lead a very well regulated and disciplined life, with moderation in food, sleep and recreation. Take a limited quantity of food, sleep at 10 P.M. and get up at 4 A.M. Utilise morning hours between 4 A.M and 6 A.M for japa and meditation.

Of course, there are many definitions on yoga. Simply memorising them, the yoga definitions and repeating them will not produce any desired result. But, one has to put it into practice in daily life.

Human body constitutes different limbs. In the same manner, there are a number of limbs in Raja Yoga. They are eight important limbs, as detailed below:

1. Yama : Moral restraint
2. Niyama : Spiritual observances
3. Asanas : Poses
4. Pranayama : Regulation of breath
5. Pratyahara : Withdrawal of the mind from the external worldly objects.
6. Dharana : Concentration on one object.
7. Dhyana : Meditation
8. Samadhi : Supreme Harmony.

All the limbs of the body moves automatically if a person moves a step forward. In the same manner, if a person practices even one limb (aspect) of yoga system to a high degree of perfection, all the rest of the limbs of yoga system are bound to accompany without much effort.

Yama and Niyama, the first two limbs of Raja yoga, are the very foundation for the yoga systems and for the yoga practice. May it be any yoga system, Jnana yoga, Raja yoga, Bhakti yoga or Karma yoga or any other yoga discipline, the two limbs- *Yama and Niyama* are the most important ones to be meticulously observed.

When a person desires to practice yogasanas, he should at least observe and practice strictly the *yama* discipline. Thus, the observance of yama creates the needed externally congenial and conducive atmosphere for the practice of yogasanas.

*Caution:* Yogasanas and other yogic activities should not be

practiced when a person is disturbed due to fear, anxiety, fatigue or tiredness. These can be overcome by the practice of yama.

*Yama constitutes:*

1. Ahimsa : Observance of non-injury through thought, word and deed.
2. Satyam : truthfulness at all times under all circumstances.
3. Brahmacharya : All round self control
4. Asteya : Non-stealing, and
5. Aparigraha : Non-acceptance of free gifts which are not essential.

For the practice of yogasanas, external congenial atmosphere alone is not sufficient. That means, Yama alone is not sufficient. Internal serenity of the mind is also quite essential. The internal serenity can be obtained by the practice of the second limb of Raja Yoga system, Niyama.

*Niyama constitutes:*

1. Soucha : Internal and external purity
2. Santosh : Contentment
3. Tapas : Austerity
4. Swadhyaya : Self-study, study of religious books
5. Iswara pranidhan : Surrender to God.

Thus, these two disciplines *Yama and Niyama*, are very very important and unavoidable prerequisites for the practice of yoga.

*Asana and pranayama* are the third and fourth limbs of Raja yoga, respectively.

While practicing yogasanas, there should not be any rapid movement of limbs of the body or any sort of jerks of the body. By such

a slow and steady practice of Asanas, the breathing process automatically gets regulated.

During the practice of yogasanas, the mind should not think of any sort of programmes and engagements of the day or any other external object. Such withdrawal of the mind from the external objects and to concentrate on one single thought is known as *Pratyahara*, the fifth limb of Raja yoga.

Extroversion is the very nature of the mind. Hence, while practicing yogasanas, it is advised that one should concentrate one's mind on the relevant parts of the body according to the nature of the asana.

Concentration of the mind for a short period on a particular object is known as *Dharana*. This is the *sixth limb* of Raja yoga.

Concentration of the mind on a particular object for a long time continuously is called *Dhyana*.

When all the seven limbs of Raja yoga proper are practised, and the Samadhi or Supreme Harmony, the eighth limb of Raja yoga results as a natural consequence. Thus, the practice of yoga leads one to the supreme Harmony.

Bending the body merely cannot constitute yogasanas but there should be a proper and judicious blending of all the eight limbs of *Raja yoga*. By observing these eight limbs, the destruction of impurities in our body and mind is effected and then sadhaka or practitioner experiences spiritual illumination.

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### **Spiritual Pearls of Swami Sivananda-**

3. With every problem, God sends a solution. No difficulty is insurmountable. Have faith in God.

"Keep the mind fully occupied" - Swami Sivananda



### 3. BENEFITS OF YOGIC EXERCISES

1. To be successful in any field, good health is a must, and for which there are numerous physical exercises. In such exercises, there is a fast movement of the muscles resulting in the rapid functioning of the heart and the lungs. The practitioner gets exhausted very quickly. Some physical exercises develop only the chest and arms. Thus, the exercises become lopsided and results in disharmony in the total personality.

Whereas, in yogic exercises, the movements of the body are gentle and rhythmic. They conserve energy. There is a harmonious development of all the muscles of the body. Internal organs and the nerves get strengthened.

2. By regular practice of a few set of asanas and a few breathing exercises, the important organs of the body- the *brain*, the *heart* and the *lungs*, along with cerebro-spinal systems are kept in a healthy condition.

Lack of physical exercises tend the muscles contracted and gets stiffened. Yogic exercises prevent diseases and also cures existing diseases.

The entire yogic exercises make the prana to flow inwards whereas in modern physical exercises, the prana current is externalised.

4. Yoga system is simple, economical, exact and efficacious. They can be practised without any extraneous help just after obtaining the preliminary knowledge.
5. Yogic exercises wake up the dormant spiritual faculty.
6. Regular practice of yogic exercises, enables the practitioner to keep the personality, as a whole, pleasing and attractive.
7. On the whole, the yogic exercises protects the body from the attack of diseases by maintaining natural health.



#### 4. VALUABLE INSTRUCTIONS

1. Yogasanas may be practised *only after twelve years of age*, and not before.
2. *Sirsasana* and *Sarvangasana* should be practised *only at the age of fifteen years but not earlier*.
3. *Caution:* Those who are suffering from chronic diseases of eye, running ears, high blood pressure and heart trouble should not practice yogasanas. Of course, to get relaxation, they can practice savasana alone. Japa and dhyana are very beneficial to them.
4. One should try to get up early morning at 4.00 or 4.30 A.M. In case you feel sleepy, then practice standing postures and four to six Suryanamaskarams. Then you can answer the calls of nature and wash your face.
5. In case you are not in the habit of answering the calls of nature in the early morning, then you can finish asanas, pranayama and meditation without answering the calls of nature. Afterwards, you can go to the water-closet.
6. Cold water bath is always better. You can take bath either with luke-warm water or cold water according to your convenience and habits depending upon your general health conditions.
7. During the practice of asanas, one should wear a langoti or kowpin or suspensary bandage or a *fit size* underwear.
8. A fourfold blanket is to be spread on the floor and practice yogasanas over the blanket.
9. While doing yogasanas, loose ornaments, spectacles, wrist watches, etc., should be removed from the body. This is a precautionary measure, to avoid damage to ornaments etc., as well as to the body.
10. Practice of asanas, etc., should be done on empty stomach, in the morning. Otherwise, it should be practiced 4 hours after taking the

meals. There should be a gap of half-an-hour, before you take or tiffin or after the practice of asanas.

11. To start with, each asana can be practiced for a few seconds. Gradually, the duration of each asana can be increased.
12. A cup of milk or tea can be taken, ten minutes after the practice of asanas.  
If you wish to take tea or milk before the practice of asanas, give half-an-hour interval.
13. According to one's capacity and convenience, after the practice of yogasanas and pranayama, one must sit in a comfortable position and then practice meditation at least for ten to thirty minutes.
14. Take care to see that there are no jerks or rapid movements of the body during the practice of yogasanas.
15. When it is not possible for you to practice all the asanas, pranayama etc., in the morning, then you can do the standing poses and namaskaras and savasana in the morning and the remaining asanas and pranayama can be practised in the evening.
16. One should take sufficient rest in savasana before doing asanas and pranayama. One must see that one's body and mind are serene and undisturbed.
17. Practice of asanas should be done in a well ventilated and airy room. Of course, in cold regions, one can practice yogasanas in a closed room.
18. One should see that the floor must be even.
19. Asanas can be practiced on the river beds and by the sea sides.
20. There is no fear of any adverse reaction if the practice of asanas are discontinued due to some reason or other. You can again start practicing them.
21. If you are a beginner, start the practice from sarvangasana onwards.

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"Enquiry, Japa and meditation are aids to control of mind"

- Swami Sivananda

You can try sirsasana after yogamudra. Also relax completely before doing Sirsasana.

22. Once you master the sirsasana, you can do it in the beginning itself as per the sequence given in this book.
23. To derive full benefits of the asanas quickly, one must be regular in the practice of yogasanas.

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### **Spiritual Pearls of Swami Sivananda -**

4. This microcosm and macrocosm- the three Gods, Brahma, Vishnu and Siva- are contained in OM. All the Vedas and the six Darshanas are contained in OM. OM is everything. OM is Brahman. Meditate on OM with meaning and Bhava. Know the Brahman and be free.
5. The mind is disciplined in the beginning by fixing it on a concrete object or symbol. When the mind is rendered steady and subtle, it can be fixed later, on an abstract idea such as "**Aham Brahma Asmi**". Meditate always "I am pure consciousness. I am Sat-Chid-Ananda Brahman. I am immutable Self-effulgent Immortal Self. I am the silent witness of the three states- viz., waking state, dream state, deep sleep state. I am distinct from body, mind, prana and the senses. I am distinct from the five sheaths". You will attain self-realisation, knowledge of the Self, Brahma-Jnana.
6. Dharana or concentration is fixing of the mind on a concrete object or on an abstract idea.



## 5. PRAYERS

### 5.1 Sarvadeva Sthuti

Jaya Ganesha Jaya Ganesha Jaya Ganesha Paahimaam †  
     Sri Ganesha Sri Ganesha Sri Ganesha Rakshamaam †  
 Jaya Saraswati Jaya Saraswati Jaya Saraswati Paahimaam †  
     Sri Saraswati Sri Saraswati Sri Saraswati Rakshamaam †  
 Sharvanabhava Sharvanabhava Sharvanabhava Paahimaam †  
     Kartikeya Kartikeya Kartikeya Rakshamaam †  
 Jaya Guru, Siva Guru, Hari Guru Ram †  
     Jagad Guru, Param Guru, Sadguru Shyam †  
 Om Aadi Guru, Adwaita Guru Ananda Guru Om †  
     Chid Guru, Chidghana Guru, Chinmaya Guru Om †  
 Hare Rama, Hare Rama, Rama Rama Hare Hare †  
     Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare †  
 Namasivaya, Namasivaya, Namasivaya Om †  
     Namasivaya, Namasivaya, Namasivaya Om †  
 Om Namō Narayanaya, Om Namō Narayanaya †  
     Om Namō Narayanaya, Om Namō Narayanaya †  
 Om Namō Bhagavate VasuDevaya †  
     Om Namō Bhagavate Ramachandraya †  
 Anjaneya, Anjaneya, Anjaneya Paahimaam †  
     Hanumantha, Hanumantha, Hanumantha Rakshamaam †  
 Ganga raani, Ganga raani, Ganga raani, Paahimam †  
     Bhageerathi, Bhageerathi, Bhageerathi Rakshamaam †  
 Dattatreya, Dattatreya, Dattatreya Paahimaam †  
     Dattaguru, Dattaguru, Dattaguru, Rakshamaam †  
 Sivananda, Sivananda, Sivananda, Paahimaam †  
     Chidananda, Chidananda, Chidananda, Rakshamaam †  
 Maansarovar, Maansarovar, Maansarovar, Paahimaam †  
     Kailashagiri, Kailashagiri, Kailashagiri, Rakshamaam †

Jagannatha, Jagannatha, Jagannatha Paahimaam ।

Mahabahu, Mahabahu, Mahabahu, Rakshamaam ॥

Om Tatsat, Om Tatsat, Om Tatsat Om ।

Om Santhi, Om Santhi, Om Santhi Om ॥

## 5.2 Guru Stotram

1. Brahmaanandam, Paramasukhadam Kevalam Jnana Moortim ।  
Dwandaateetam, Gaganasadrusham Tattwamasyaadi Lakshyam ॥  
Ekamnityam, Vimalamachalam Sarvadheesaakshibhootam ।  
Bhaavateetam Trigunarahitam Satgurum Tam Namaami ॥
2. Akhanda Madalaakaram Vyaaptamy ena Characharam ।  
Tatpadam Darshitamy ena Tasmai Sri Gurave Namah ॥
3. Guru Brahma, Gurur Vishnu Guru Devo Maheswarah ।  
Guru Sakshaat Para Brahma Tasmai Sri Gurave Namah ॥
4. Dhyana Moolam Guror moortihi Pooja Moolam Guror Padam ।  
Mantra Moolam Guror Vakyam Moksha Moolam Guror Kripah ॥
5. Om Namassivaya Gurave Sat Chidananda Moortaya ।  
Nishprapanchaya Shantaya Niralambaya Tejase ॥

## 5.3 Santi Mantra ( to be chanted *before the commencement* of the practice of Asanas):

Om Saha Na Vavatu, Saha Nau Bhunaktu,

Saha veeryam Karavavahai,

Tejaswi Naa Vadheeta mastu Maa Vidvishava Hai

Om Santih ! Om Santih !! Om Santih !!!

*Meaning:* Om. May He protect us both the teacher and the taught. May He cause us both to enjoy protection. May we both exert to find out the true meaning of the scriptures. May our studies become illuminated. May we never quarrel with each other at any time.

Om Peace ! peace !! peace !!!

#### 5.4 Pavamaana Abhyaaroha Mantram

Om Asatoma Sadgamyā ।  
 Tamasoma Jyotirgamaya ॥  
 Mrityormaa Amritamgamaya ॥  
 Om Santih ! Santih !! Santih !!!

#### 5.5 Mahamrityunjaya Mantram

Om Trayambakam, Yajamahe Sungandhim Pushtivardhanam ।  
 Urvaarukamiva Bandhanan, mrytormuksheeya Maamritat ॥  
 Om Santih !! Santih !! Santih !!!

#### 5.6 Pratah Smaranam

Pratah Smaraami Hridi Samspuradaatma tatwam ।  
 Sat-Chit-Sukham Paramahamsagatim Tureeyam ।  
 Yat Swapna Jaagara sushuptimavaiti Nityam ।  
 Tat Brahma Nishkalamaham Nacha Bhoota Sangah ।  
 Pratar Bhajaami, Manasovachsamagamyam ।  
 Vaachovibhanti Nikhilaayadanugrahena ।  
 Yam neti neti, Vachanairnigama Avochu ।  
 Stham Deva Deva, Maja Machyuta Maahurargyam ।  
 Pratar Namaami Tamasah Paramarka Varnam ।  
 Poornam Sanaatana Padam Purushottamakhyaam ।  
 Yashmminnida Mashesha Mashesha Moortou ।  
 Tad Brahma Nishkalamaham Nacha Bhoota Sangah ।  
 Om Santih ! Santih !! Santih !!!

Om Namō Narayanaya !  
 Om Namō Narayanaya !!  
 Om Namō Narayanaya !!!  
 Om Namō Narayanaya !!  
 Om Namō Narayanaya !  
 Om Santih ! Santih !! Santih !!!

**5.7 Santi Mantra** (to be chanted at the conclusion of the practice of the Asanas):

Om Poornamadah Poornamidam Poornaat poorna Mudhachyate |  
 Poornasya Poorna Maadaya Poorna mevaa vashisyate ||  
 Om Santih | santih || santih ||

*Meaning:* The invisible Brahman is the full, the visible world too is full. From the full Brahman, the full, the visible universe has come. The full Brahman remain the same even after the full, the visible universe has come out of the full Brahman.

Om peace | peace || peace ||

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### **Spiritual Pearls of Swami Sivananda -**

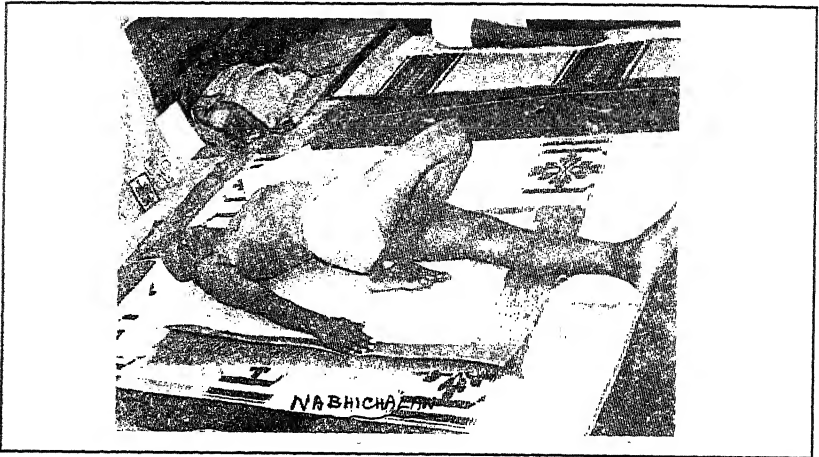
7. Meditation follows concentration. Meditation is an unbroken, uninterrupted or incessant flow of ideas of the object that is being concentrated upon.
8. **Patanjali Maharshi** suggests various methods for meditation.
  - (a) Meditate on the Effulgent one in the Lotus of the heart who is beyond sorrow.
  - (b) Sutra No. 39 : "Yathabhimatadhyanaadva" - Meditate on anything that appeals to you as good".

## 6. NABHICHALAN KRIYAS

### 6.1. Lie down flat on the floor

1. Keep the *Right foot* over the left foot.
2. Keep your hands on the sides of your body.
3. Inter lock and stretch both the feet.
4. Move the body upto the naval portion towards *left* and towards *right*, while keeping the *upper portion of the body firm*.
5. Repeat this for six times

#### 6.1.1 Repeat the same process by keeping the *Left foot* over the right foot



### 6.2 Lie flat on the floor and keep your hands on each side of your body.

1. Bend your *Right leg* at the knee joint and try to keep the right heel touching the buttocks.
2. Bend the folded *Right leg* towards the left.
3. Simultaneously, turn your naval, chest and face towards



opposite side, i.e., towards right side.

4. Do it for *six times* and then stretch your right leg to the normal position.

**6.2.1 Bend your *Left leg* at the knee joint and repeat the above process as detailed above.**

**6.2.2 Lie down flat on the floor.**

1. Now, bend both the legs at the knee-joint and place the heels touching the buttocks.
2. Turn both the legs towards the left and simultaneously turn your naval, chest and face towards the right.
3. Repeat the same process for six times.

**6.3. Lie down flat on the ground while keeping the hands on each side of the body.**

1. Draw the *left leg* from the ground and keep it vertical/perpendicular to the ground.
2. Try to make a circular movement with the left leg so as to make a large circle as much as possible.
3. Repeat the same for six times, clock wise, and then anti-clockwise, for six times.
4. During this process, keep the right leg firm on the ground with rest of the body firm to the extent possible.

**6.3.1 1. Draw the *right leg* from the ground and keep it vertical/perpendicular to the ground.**

2. Repeat the same process as described above, by making a circular movement with the right leg.
3. Repeat the same process, clockwise and anticlock wise, six times each and relax.

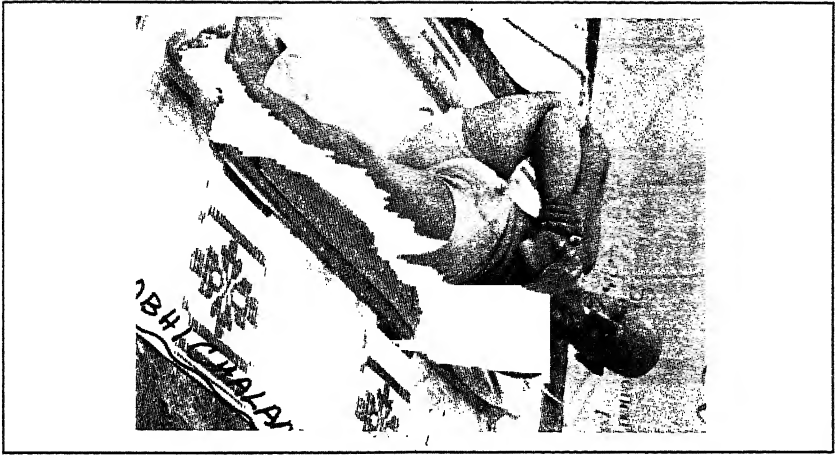
**6.3.2 Lie down flat in the same position.**

1. Now, keep both the legs vertical/perpendicular to the ground.
2. Make circular movements, *six times* clock wise and *six times* anti clockwise.
3. Try to make a circle, as large as possible.
4. Concentrate at the naval portion.



#### 6.4 Navasana:

1. Lie down flat on the floor.
2. Stretch your palms over the head.
3. Place both the hands along with head away from the floor and simultaneously lift the legs also away from the floor. Thus, the pose resembles the shape of a boat. Hence, its name is *Navasana*.
4. Try to balance on the waist for a few seconds and then bring it back to the original position.
5. Concentrate on the naval portion.
6. Repeat the same process six times and relax.



### 6.5. Lie down flat on the floor.

1. Catch hold of *Right foot* with both the hands and bring it nearer to the chin.
2. Simultaneously, make a movement of the head and the chest portion away from the floor.
3. Repeat the same process sixtimes, and come back to the original lying position.

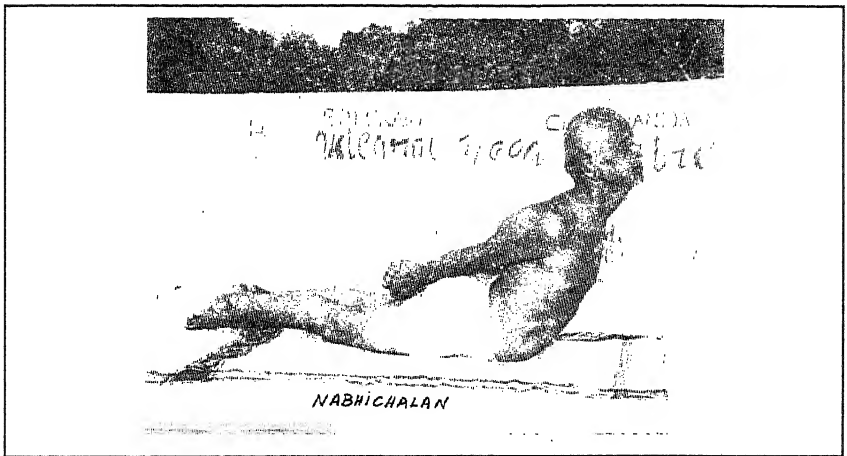
#### 6.5.1 Catch hold of the *Left foot* with both the hands and bring it nearer to the chin.

1. Simultaneously, make a movement of head and chest protion away from the floor.
2. Repeat the same process *six times* and then come back to the normal position

### 6.6 *Cycling Exercise:*

1. Lie down flat on the floor.
2. Keep the hands on both sides of the body.
3. Draw both the legs from the floor.

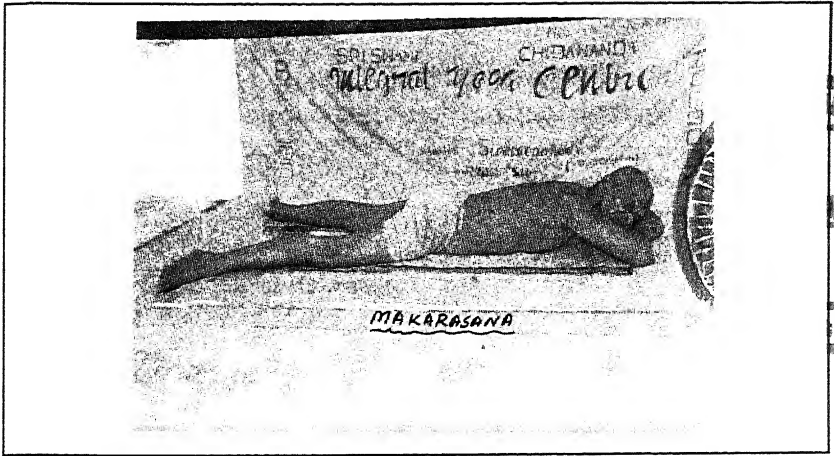
4. Bend the legs at the knee joint, keeping them perpendicular to the thighs. that means, upto thigh portion, perpendicular to the floor and calf muscles upto feet horizontal to the floor.
5. Exactly like cycle peddling, move the legs forward six times and in the reverse direction sixtimes.
6. Concentrate on the naval portion
7. While keeping the legs on the ground come back to the normal position.
8. Relax a little in Savasana.



### 6.7 Makarasana-(Rest-pose):

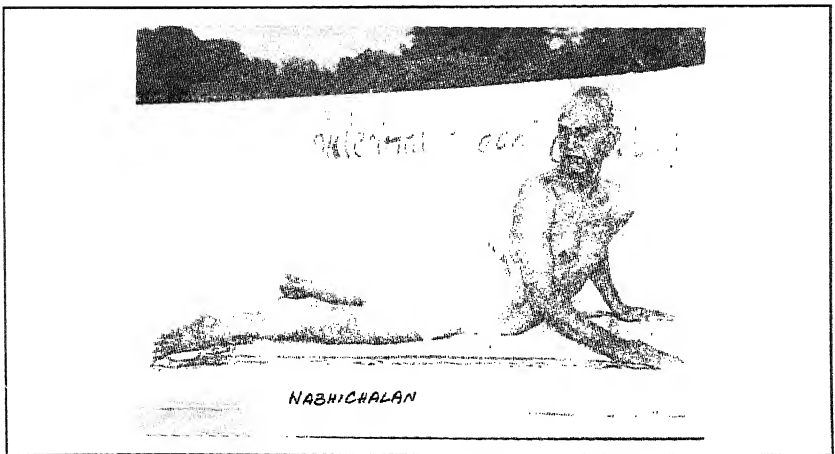
1. Lie down on the floor with Ventral side of the body facing the floor.
2. Keep the head over the cross folded palms while holding the shoulders with the palms.
3. Separate the legs, as far as possible. Keep the toes pointing outwards.
4. Relax in this pose with normal breathing for a few minutes.

*Benefit:* Ensures complete relaxation of the body.



### 6.8 Bhujangasan (Variation) : (Sarpasana)

1. Lie down flat with the face and chest *down ward* on the floor.
2. Make finger-lock with both the hands and keep them stretched over the waist.
3. Stretch the locked hands further and simultaneously lift your head and chest away from the floor according to ones own capacity as in Bhujangasana and return back.

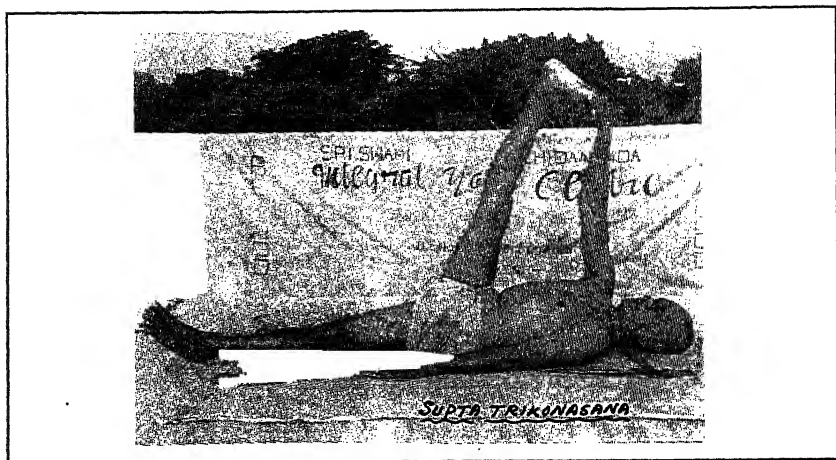


"Brahmacharya is the condition *sine qua non* of spiritual perfection" -  
Swami Sivananda

4. Repeat this six times.
5. Relax in Makarasana pose.

#### 6.9 *Tiryak Bhujangasana : (Twisting Cobra-pose) :*

1. Lie down on the floor, with the face and chest *downwards*
2. Keep both the palms on both sides near to the shoulder.
3. Separate your legs apart, say 90 centimetres wide.
4. Lift your head and chest away from the floor.
5. Now, turn your head and chest towards left, twist and try to see the right heel.
6. Then, return back to the front position.
7. Repeat the same process on the right side also.
8. Do it for three times on each side.
9. Then, relax in Makarasana.



#### 6.10. *Supta Trikonasana:*

1. Lie down flatly on the ground, keeping the hands on both sides of the body.

2. Catch hold of the right foot with the left hand and try to stretch it effectively.
3. Simultaneously, lift the head and chest from the floor.
4. Repeat the same process six times and come back to the normal position.
5. Left foot should be firmly placed on the floor.

**6.10.1 Then catch hold of the left foot with the right hand and stretch out effectively.**

1. Simultaneously, lift the head and chest from the floor.
2. Repeat the same process for six times and come back to the normal position.
3. Right foot should be firmly placed on the floor.
4. Concentration should be on the naval.



**6.11 Pawanmuktasana:**

1. Lie down flatly on the floor on the dorsal side of the body facing to the sky.
2. Bend the left leg at the knee and catch hold of the thigh with

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"Brahmacharya increases the power of retentative memory" -  
Swami Sivananda

both hands.

3. Press effectively to the chest.
4. Repeat the process for six times.

**6.11.1 Bend your right leg at the knee and catch hold of the thigh with both the hands.**

1. Press the thighs to the chest effectively.
2. Repeat it for six times.

**6.11.2 Bend both the legs at the knee joint and catch hold of both the thighs with both hands.**

1. Press the thighs to the chest effectively.
2. Repeat the process for six times.

**6.11.3 Finally, make a rocking movement by holding both the thighs with both the hands.**

1. Press the thighs to the chest effectively and make a rocking movement.
2. Do this rocking movement with all the vigour and try to sit with the feet on the ground, i.e. in the *squatting* pose.

*Benefits of Nabhichalan Kriyas:*

1. Practice all the above eleven varieties of postures in order to make the joints supple or flexible.
2. Enables the practitioner to do the major asanas, easily.
3. Relieves the problem of gases.
4. Invigorates the naval position of the body.
5. Ensures free and easy evacuation of bowels.

- xxx -

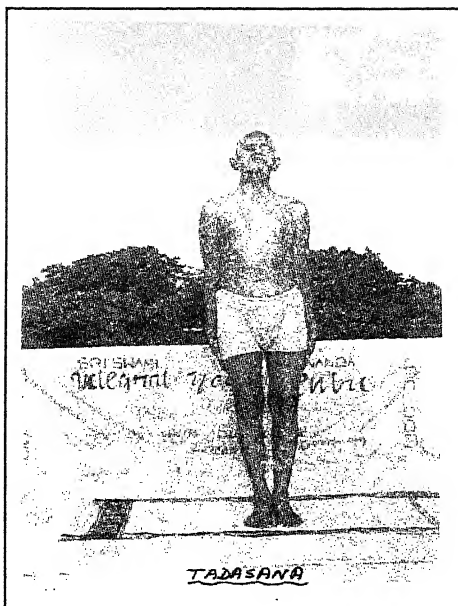


## 7. LAGHUSANKHA PRAKSHALANA

ly morning, after getting up  
m bed, to evacuate bowels,  
e two or three glasses of  
er (either cold or luke-warm  
ter) and do the following  
rcises, vigorously.

*Tadasana* (Rest pose  
while standing)

Stand in a straight posture.  
Keep the legs together with  
the big toes, heels and knees  
touching each other.  
Keep the hands with fingers  
stretched by the side of the  
thighs.



4.Keep the chest forward.

5. See that the entire weight of  
the body should rest evenly on  
the heels and toes.

### 7.2 Stand in Tadasana Pose.

1. Raise your feet and stand on  
the toes.

2. Simultaneously, raise your  
hands with fingers locked over  
the head. Bend your neck and  
head backward and look to the  
stretched hands with  
interlocked fingers, palms  
facing the sky above the head.  
This will be more affective.

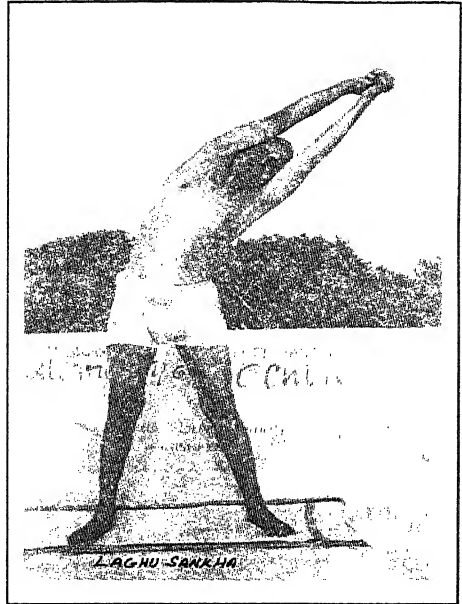
3. Stretch out the entire body from toes to the hands over the head with all vigour and see that the pressure of stretching falls over the naval portion only.

4. Concentrate on the naval portion.

5. Walk a little in this posture.

### 7.3 Stand in Tadasana.

1. Now, keep the legs apart, say 90 centimetres in between.
2. Raise your hands over the head with fingers locked.
3. Bend towards left side and then towards right side.
4. Do it six times on each side.
5. Put maximum pressure on the naval portion and waist.



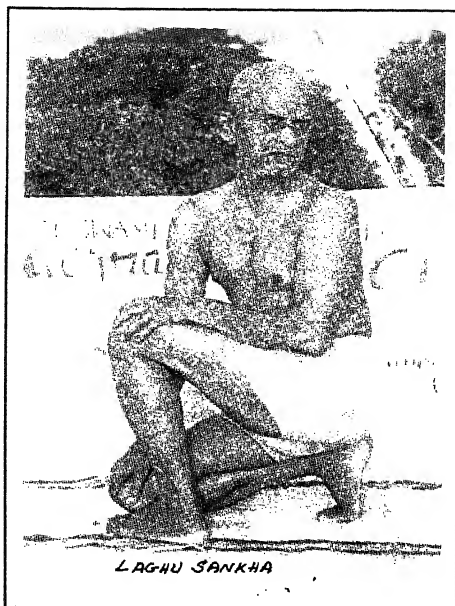
### 7.4 Kati-chakrasasnu

1. Stand erect with legs apart, say 90 centimetres in between.
2. Stretch the right-hand forward and catch hold of the left shoulder.
3. While turning back towards the left, with the left hand turning from backside catch hold of the right side waist.
4. Stay for a few seconds in this pose.
5. Keep legs and knees straight.
6. Now, with the left hand, catch hold of the right shoulder.
7. Move the right hand from back side and catch hold of left side waist. Thus, turn towards right.
8. Repeat the exercise six times on each side.
9. While turning to the back side try to visualise the opposite side heel,

i.e., while turning to the left, look to the right heel and while turning to the right look to the left heel.

### 7.5 Stand erect with legs apart, say 90 centimetres distance.

1. Take both the hands to the back side and lock up the fingers.
2. Bend towards the left side and touch the left knee with your head.
3. Then, bend to the right side and touch the right knee with your head.
4. Do it for six times on each side.



### 7.6 *Udarakarshna*: (Abdominal massage pose)

Sit on the floor in squatting pose (Similar to the water-closet pose) and keep the hands on the respective knees.

1. While turning towards the left, keep the left foot, knee intact, turn only the right foot along with the knee, chest and head. See that the right knee touches the left foot.
2. Stay in that pose, for a few seconds and return to the original squatting pose.
3. While turning towards the right, keep the right foot intact and turn only the left foot along with the knee, chest and head. See that the left knee touches the right foot.
4. Stay for a few seconds and return to the original position.

5. Repeat six times on each side.

*Benefit* : 1. By practising these above six poses, bowels get loosened and ensures free motion.

2. Constipation can be removed in due course of time.

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### **Spiritual Pearls of Swami Sivananda -**

9. When you take bath do not think of games. When you sit for meals do not think of the work that is pending in the office. You must train yourself to attend to the work on hand with perfect one-pointedness. You can easily develop your will-power and memory.
10. Attention leads to concentration. Fix your mind on the work on hand. Let it be even a small work. Never do anything haphazardly. Never take your meals in haste. Be calm and patient in all your actions. Never arrive at hasty conclusions. No work can be done successfully without calmness and concentration.
11. You will have to march in the spiritual path step by step, stage by stage. Lay the foundation of Yama (right conduct), Niyama, Asana (posture) Pranayama and Pratyahara to start with.

## 8. NECK EXERCISES

- 8.1
1. Sit straight either on the ground or on a chair.
  2. Relax and bend the head down wards. Allow the chin to touch the chest and then backwards and look at the sky or the roof of the room.
  3. Do this exercise atleast six times.
- 8.2
1. Bend the neck and head towards the left shoulder and then towards the right shoulder.
  2. Repeat it for six times and come to the normal position.
- 8.3
1. Slowly turn the neck and head in a semi-circular direction, i.e., from left to right and then from right to left.
  2. Repeat the process for six times and come back to the normal position.
- 8.4
1. Move the neck along with the head circularly in clock wise direction as well as in anti-clockwise direction.
  2. Repeat it for six times and return to the normal position.
- 8.5
1. Press on the left side of the head with left hand with all the vigour and release. Do it for six times.
  2. Press on the right side of the head with right hand with all the vigour and release. Do it for six times.
  3. Make finger-lock with both the hands and press on the back of the head vigorously and release. Do it for six times.
  4. With the finger-locked hands press on the fore-head with all the vigour and release. Do it for six times

*Benefit* : Spondylitis can be cured.

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## 9. EXERCISE FOR HANDS

- 9.1 1. Stand erect on the floor. Circle round the left hand, clockwise and anti-clockwise.
2. Do it for six times
- 9.2 1. Circle round the right hand, clockwise and anti-clockwise.
2. Do it for six times.
- 9.3 1. Circle round both the hands clockwise as well as anti-clockwise.
2. Do it for six times.
- 9.4 1. Stand erect in *Tadasana*.
2. Bend the hand at the elbow joint and catch hold of the shoulder joint firmly with the palm.
3. Then, slowly rotate the hand at the shoulder joint, clockwise and anti-clockwise, six times each.
4. Do the same process with the other hand.
5. Do the same with both the hands - clockwise and anti-clockwise, six times at least.
6. After some practice, speedy rotation can be introduced.
- 9.5 1. Stretch both the hands forward and bend the hands vigorously at the elbow.
2. Do it for six times.
- 9.6 1. Turn round both the wrists, clockwise and anti-clockwise
2. Do it for six times
- 9.7 1. Stretch both the arms.
2. Open and close the fingers stretched with all vigour.

*Benefit* : Practice of all the above exercises ensures flexibility of hands and fingers.

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## 10. PRELIMINARY STANDING POSES

Preliminary standing poses are of three types. They are:

1. Tadasana
2. Trikonasana
3. Suryanamaskaras

*Special Note* : All the standing poses and Surya Namaskaras can be practised by all, with normal health, without any age restrictions, young and old as well.

**10.1 Tadasana:** (*Rest pose while standing*)

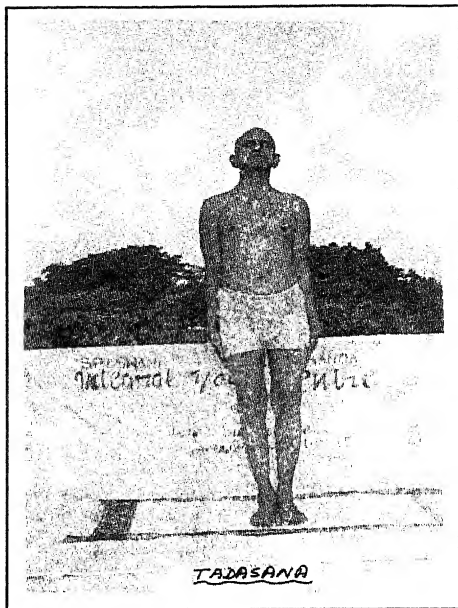
1. While standing straight, keep the legs together along with big toes, heels and knees touching each other.
2. Keep the hands with fingers stretched by the side of the thighs.
3. Keep the chest forward.
4. See that the entire weight of the body rests evenly on the heels and toes.
6. Without resistance, hear all the external sounds and be one with the nature.

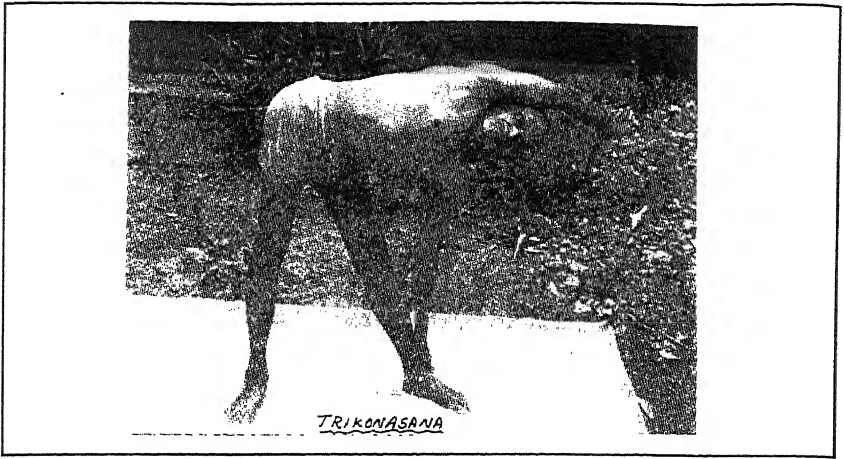
*Benefits* : 1. Feeling of lightness in the body is experienced by the practitioner because of equal distribution of the weight on the heels and toes of the two legs.

2. Ensures uniform flow of Prana in the body; thus resulting in the calmness of the mind

**10.2 Trikonasana:** (*Triangle pose*)

1. Stand erect in Tadasana, in the middle of your bed sheet spread on





the floor for practice of asanas. While turning towards left, keeping the right leg fixed, only shift the left leg 90 centimetres apart.

2. Stretch the hands to the level of the shoulders with palms facing down and keep them parallel to the ground.
3. Exhale slowly, *turn your left foot* a little and bend the trunk towards the leftside.
4. While bending towards the left, keep the left palm near the left ankle, and simultaneously bring the right hand stretched over the head with palm parallel and facing the ground.
5. Look to the front and remain in this pose for a few seconds in the beginning and with normal breathing. Increase it to one minute gradually. Thus, a triangle is formed.
6. Concentration should be on the spine.
7. Slowly bring back the right hand and also remove the left hand palm from the left ankle. Thus, keep both the hands parallel to the ground with palms facing downwards, as in point No. 2.
8. Also bring back your left foot into normal position.
9. Now, bring back both hands and place near the thighs.
10. Finally, draw the separated legs together and stand in Tadasana.



11. This completes half the round.
12. In the same way, turn towards the right side - *keeping the left leg firm* on the ground, that is, in the middle of the bed sheet laid for the practice of asanas.
13. Towards right - *first step* will be to separate the right leg away towards right.
14. *Second step* will be, to lift both the hands from the sides and to keep them parallel to the ground facing the palms down wards.
15. Now, *third step* will be to turn the right foot a little.
16. The *fourth step* will be, finally bring the right hand palm and place near the right ankle, and simultaneously bring the left hand stretched over the head with palm parallel and facing the ground.
17. Look to the front and retain in this pose for a few seconds to one minute with normal breathing.
18. Concentrate only on the spine.
19. Slowly bring back the left hand and also remove the right hand palm from the right ankle. Thus, keep both the hands parallel to the ground with palms facing the ground.
20. Bring back the right foot into the normal position.
21. Now, place both the hands near the thighs.
22. Finally, draw the separated right leg together and stand in Tadasana.
23. This completes one round of this asana.
24. Do atleast six rounds or as per ones capacity.

*Special Note:*

1. There is a lateral movement of spine in this pose, whereas in Suryanamaskaras, there will be forward and backward movements of the spine.
2. The spine becomes more flexible. Thus, the flexibility is the symptom of young age.

*Benefits:*

1. Stiffness in the legs, arms and hips is removed.
2. Minor deformities in the legs are corrected.
3. Relieves backache, neck sprains and develops the chest.

## 11. SURYA NAMASKARAS (Twelve poses)

Sit erect with closed eyes, concentrate at the *Ajna Chakra* (Central point between the two eye brows) and chant the prayer with Bhava and utmost devotion to the *Lord of Universe*. Chant "OM" three times. Then pray

### PRAYER:

Om Sooryam Sundara Lokanatha maamritam Vedanta Saaram  
Sivam  
Jnanam Brahma mayam Suresha mamalam Lokaika chitta swayam ।  
Indraaditya Naradhipam Suragurum Trailoky Choodamanim  
Brahma Vishnu Siva Swaroopa Hridayam Vande Sadaa Bhaskaram ॥

*Meaning:* I always adore Lord Surya because He is

1. the beautiful Lord of the world,
2. the immortal and the quint-essence of the Vedanta,
3. the auspicious and the absolute knowledge of the form of Brahman,
4. the Lord of the Gods,
5. the ever pure and the one true consciousness of the world itself,
6. the Lord of the Indra and the Gods and men,
7. the preceptor of Gods,
8. the chrest jewel of the three worlds,
9. the very heart of the forms of Brahma, Vishnu and Siva, and
10. the giver of Light.

Repeat the twelve names of Lord mentally, one by one, for each Namaskara. The twelve names are:

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"The Guru can transform the disciple by a look, a touch or a thought or a word" - Swami Sivananda

1. Om mitraya Namah (Om Hraam) : Prostrations to him who is affectionate to all.
2. Om Ravaye Namah (Om Hreem) : Prostrations to him who is the cause for change.
3. Om Suryaya Namah (Om Hroom) : Prostrations to him who induces activity.
4. Om Bhanave Namah ( Om Hrym) : Prostrations to him who diffuses light.
5. Om Khagaya Namah (Om Hroum) : Prostrations to him who moves in the sky.
6. Om Pushne Namah ( Om Hrah) : Prostrations to him who nourishes all.
7. Om Hiranyagarbhaya Namah : Prostrations to him who  
(Om Hraam) contains every thing.
8. Om Marichaye Namah(Om Hreem): Prostrations to him who possess rays
9. Om Adityaya Namah (Om Hroom) : Prostrations unto him who is the son of Aditi.
10. Om Savitre Namah (Om Hrym) : Prostrations unto him who produces every thing.
11. Om Arkaya Namah (Om Hroum) : Prostrations unto him who is fit to be worshipped.
12. Om Bhaskaraya Namah : Prostrations unto him who is  
(Om Hrah) the cause of lustre.

*Special Notes:* Offering prostrations unto the Lord Sun, is generally practised in the early morning after taking bath facing the Sun. These can be practised in the evening also, praying for health and long life.

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"Om is the greatest of all the Mantras" - Swami Sivananda

Lord Suryanarayana is the diety for health and long life. Suryanamaskara exercises are a unique method of effecting perfect synthesis of culture of body, mind and spirit.

The introduction of these practises into every man's daily routine is an unparalled system for the development of all-round self culture. These practises are essential because,

1. A sick body acts as a dead weight and prevents the mind to soar into the higher plains.
2. When the body is well-built but the mind is undeveloped, then, it is capable of doing much harm than good.
3. When body is healthy with a keen mind but due to lack of inner spirit it beomces entirely dormant. This state is compared to *a lovely mansion without foundation*, liable to topple down at any moment.
4. Harmoneous ~~de~~velopment of the body, mind and spirit makes one perfect. By practising Suryanamaskaras, *regularly*, with utmost devotion, enables one to achieve this harmoneous development.

These exercises are a combination of yogic poses with regulated breathing.

By bending forward and backward, alternately, with *deep inhalation and exhalation*, and in some poses a little retention of breath, the spinal column gets supple along with the connected ligaments.

No special exertion is needed while bending forward, the contraction of the abdomen and diaphragm, automatically expells out the breath (exhalation).

And when the body bends back ward, automatically, the chest expands and deep inhalation occurs. Thus the entire body gets flexible, and the lungs begin to function to the fullest capacity. This ensures good circulation of blood and at the same time muscles of the legs and arms gets invigorated with mild exercises. At the same time, the *sun's*

*potent rays* play a greater role on the body, by sucking away the toxins along with perspiration and ensures good circulation of blood throughout the body.

*Note* : When the body perspires, you should rub it to the body itself but not to be wiped away by a cloth or washed away with water. Thus, the body becomes lustrous.

*Caution:*

1. During these suryanamaskaras practice, the movements of the limbs and breathing must be *very very slow and rythemical*.
2. Sudden jerks to the body limbs and rapid breathing and long retention of breath, likely to cause strain to the lungs should be completely avoided.

*Surya Namaskara Poses :*

Pose No.1:

1. Stand erect with legs together, facing towards SUN.
2. Fold hands, keeping the palms together, touching the middle of the chest with both thumbs.

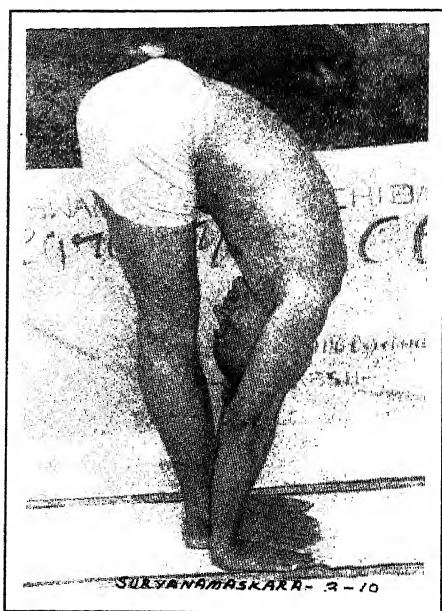


## Pose No.2:

1. Inhale slowly.
2. Bend backwards, as per your capacity, while raising the arms over head.



## Pose No.3:



1. Exhale slowly and bend forward till the palms are placed flat on the ground in a line with the feet.

2. While keeping the legs straight without bending, try to touch the knees with head.

3. In the beginning, one may experience some difficulty in keeping the legs straight and to touch the knee with head. By constant regular practice one will be able to do these poses with ease.

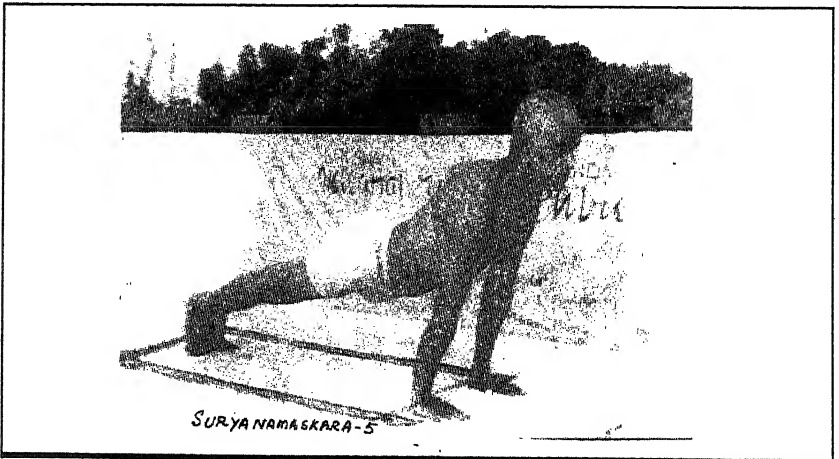
"Sing Om, Chant Om and Meditate Om, Om.." - Swami Sivananda

Pose No.4:



1. Take deep and slow inhalation.
2. Move the right leg with a long backward step.
3. Keep the left foot firm along with the hands on the ground. Without moving the hands and the left foot, raise the head and look forward.
4. The left knee should be between the hands.

Pose No.5:



"Hear, reflect, meditate, realise" - Swami Sivananda

1. Do Kumbhaka, i.e., retention of breath.
2. Keep the left foot in line with right foot.
3. The entire body weight should stand balanced on two hands and upon toes.
4. Keep the body in a straight line.

Pose No.6:



1. Breath out slowly.
2. Bend the body so as to touch the floor, resting upon two toes, two knees, two hands, chest and forehead in all eight parts of the body. This is known as *Sastanga Namaskara*.
3. Raise the region of the abdomen a little from the floor.

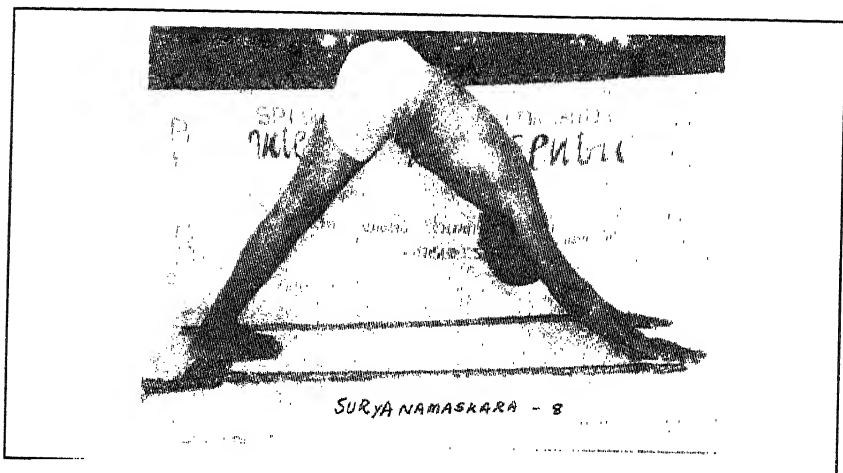
Pose No.7:

1. While taking breath, raise your head slowly and bend the vertebral column backward, as much as possible.





Pose No.8:



1. Breath out.
2. Lower your head and raise the body.
3. Rest the toes and hands on the ground.

Pose No.9:

1. As in pose No.4 breath in.

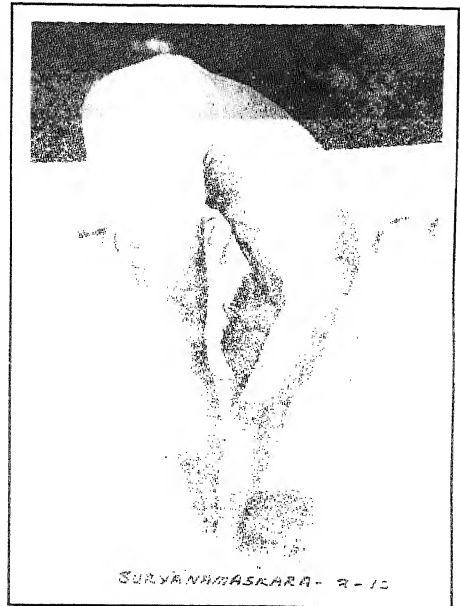
"Guru makes the disciple like himself" - Swami Sivananda



2. See that the right foot and knee touches the floor and look forward.

Pose No.10:

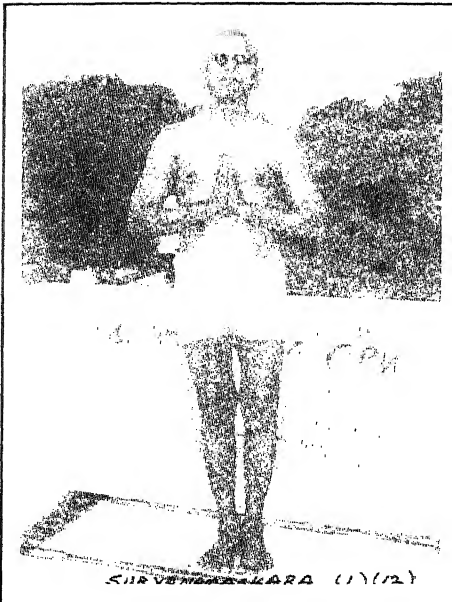
1. Breathout and bring the right foot forward and thus return to the pose No.3.
2. Keep the legs straight without bending.
3. Touch the knees with your head.



"A Guru awakens the divine potentialities of the disciple" -  
Swami Sivānanda

Pose No.11:

1. While getting up inhale and raise the hands over the head and bend backwards as in pose No.2



Pose No.12:

1. Return to the pose No.1.
2. Simultaneously, exhale and take rest in *Tadasana*.

The entire process of 12 poses constitutes one Namaskara.

*Note:* 1. To start with one can practice four rounds of Namaskaras and then slowly they may be increased to twelve and relax in Savasana.

2. One should see that too much of strain is not given to the body.

"Guru is the safe boat to cross the ocean of Samsara" -  
Swami Sivananda

3. Slowly one can practice even up to 108 Namaskaras.

*Benefits:*

1. Ensures harmonious development of the body and mind, thus enabling man to fulfil his ambition for a fruitful and happy life on this planet earth.
2. Suryanamaskaras (exercises) reduce abdominal fat. Thus they bring flexibility to the spine and limbs.
3. Breathing capacity is increased to a reasonable degree.
4. These exercises enable one to acquire flexibility to some extent to the muscles and the spine.
5. After acquiring such a fitness to the body, one can aim for the practice of more complicated and difficult yogic poses.

Never swerve from truth. Have no compromise with half truth. An earnest seeker who aspires to attain Eternal Bliss and immortal life should have nothing to do with untruth in any form whatsoever. Be sincere and straight forward. Be open-hearted. Ahimsa must form part of truth. Have daily self-introspection and self analysis. Truth is to the aspirant what strength is to a strong man. It is a great armour to protect you against the temptations of the world.

*Swami Chidananda*

A Rare Flower of Divine Fragrance

"The Grand Vision of God as the Supreme Being is to be transformed into a permanent experience of day-to-day life and not as a glimpse that comes and goes in moments of ecstasy".

- Swami Krishnananda.

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"The Guru will appear before you. Serve your Guru whole heartedly" -  
Swami Sivananda



## 12. MAJOR ASANAS

### 12.1 Savasana (Resting Pose) :

#### Introduction :

*Savasana* is one of the most important asana. It is one of the stress relieving techniques and the other important one is *japa and meditation*. It is a combination of both.

Whenever one gets overstrained with mounting tension, then the best thing is to stop the work for a few minutes, and lie flat on the floor in savasana and concentrate on one thought - *Lord's name*, at the *Aajna Chakra*, visualise the body, each limbwise, through the mind and slowly separate the visualised, cooled limb from the body. Thus, at the end, say, after ten minutes (approximately) of this process, with an *auto-suggestion* to the mind, separate the entire body completely and concentrate on one thought of Lord alone. Thus, you will forget the body consciousness and able to dwell in that *Param Tattwa*.

*In fifteen minutes*, you will get relieved off all sorts of your tensions and once again become fresh. Now, you can do maximum work with redoubled vigour and zeal. This is the secret of *Savasana*. One can do *japa* and *dhyana* very effectively. One should be vigilant, all the while, with slow, deep breathing or a mild *kumbhaka* to overcome sleep in this pose.

*Savasana* is a relief pose combined with meditation. This gives abundant rest not only to the body but also to the mind. Thus, all the muscles of the body gets relaxed.

It is very very important asana. Whether one is able to do other yoga practises or not, atleast if one practises this asana during the day, any time whenever stress, strain with tension mounted, then he will be

relieved off forthwith within a few minutes; say fifteen minutes, all his tensions, etc., and again become fit to do a lot of work.

*Technique in detail:*

1. One should lie down flat on the floor, with legs a little apart and hands by the side of the thighs with palms facing upwards, and eyes closed.
2. One should actually pray to the Lord with closed eyes concentrating at *Aajna Chakra* and with palms facing upwards. One should pray acutally, with the palms facing upwards to get *His* blessings-cosmic energy to pour forth in abundance. Everything is in abundance in nature. But, one has to ask for it with utmost devotion and thus the cosmic energy flows into our body through the palms upwards.
3. *Toes:* Move the toes slightly and then relax, while concentrating on the toes.

Now mentally give an *auto-suggestion*, to disconnect yourself from that part of the body. Mentally say "*Let the toes go from my mind*". Feel that all the toes are becoming *cool* and relaxed completely.

4. *Heels:* Concentrate on the heels. The entire weight of the legs is resting on the heels. Now relax the heels with an auto-suggestion, and feel that they are getting relaxed completely.
5. *Calf-Muscles:* Concentrate on the calf muscles in the above manner with an auto-suggestion and relax the calf muscles.

*Auto suggestion* at each stage is that one should feel that the particular part of the body is getting cooled and relaxed.

Thus, the relaxed part is to be separated mentally from the body and also feel that it is no longer belongs to him.

In this way, one can go on separating mentally each and every part of the body. Thus, get relaxed of the entire body.

5. *Knees*: Concentrate on the knees with auto suggestion. Relax calf muscles. Feel that the knees are nothing but heavy bones and the entire weight of the body is resting on the knees.
7. *Thighs*: Concentrate on the thighs with the auto suggestion and relax the thighs.
8. *Hips*: Concentrate on the hips and relax. Feel that the entire weight of the body is resting on the hips. Upto this portion of the body, the entire lower parts of the body are relaxed.

One should not have any control when once that a particular part of the body is relaxed.

9. *Vertebral Column*: Concentrate on the spine, that the entire weight of the body is resting on the vertebral column.

Give an auto suggestion and relax the vertebral bones one by one.

10. *Neck*: Relax up to the neck, slowly.
11. *Stomach*: Concentrate and relax the stomach muscles completely. Feel the slight movement of the abdomen due to slow breathing.
12. *Ribs and the Chest*: Concentrate on the ribs and chest. Feel that the entire weight of the chest is resting on the ribs. Relax the ribs and the chest.
13. *Lungs*: Breath slowly. Feel the harmonious movement of the lungs. Because of the relaxation, feel that the entire region of the chest is becoming very light.
14. *Shoulders*: Concentrate on shoulders. Feel the heavy weight of the body is resting on the back of the shoulders.

Concentrate on each of the following parts and relax them.

*Biceps; Elbows; Fore Arms; Wrists; Palms; Fingers*

15. *Neck* : Concentrate on the neck and relax.

- (a) Turn your head slowly towards the right side. Then, move it and bring back to the centre.
- (b) Now, turn your head slowly towards the left side and bring back to the centre.

Relax your *neck* completely.

16. *Head*: Concentrate and relax.
17. *Face and Face Muscles*: Concentrate and relax.
18. *Lips*: Concentrate and separate the lips slightly and relax.
19. *Teeth*: Concentrate and separate the two rows of teeth and relax.
20. *Tongue*: Just loosen the tongue and relax.
21. *Cheeks*: Smile softly and relax.
22. *Nostrils*: Concentrate. Breathe slowly and feel the movement of the air through the nostrils and relax.
23. *Eyes*: Gently open your eyes a little and look at the roof or the sky, then slowly close the eyes and relax.
24. *Eye-Balls*: Direct the eyeballs to go behind the eye lids and gently move them downwards within and relax.
25. *Eye-Brows*: Feel that the entire region of the eyes is completely relaxed.
26. *Fore head*: Concentrate on the forehead. Allow no thoughts to enter the mind. Remove all engagements from the mind. Feel that the entire forehead is relaxed.
27. *Ears*: Hear all the sounds that come without any resistance. Do not think of the nature of sounds and their cause, etc., but, be a witness to the sounds that one hears.
28. *Crown of the Head*: Concentrate and feel slightly warm at the crown and relax the head totally.



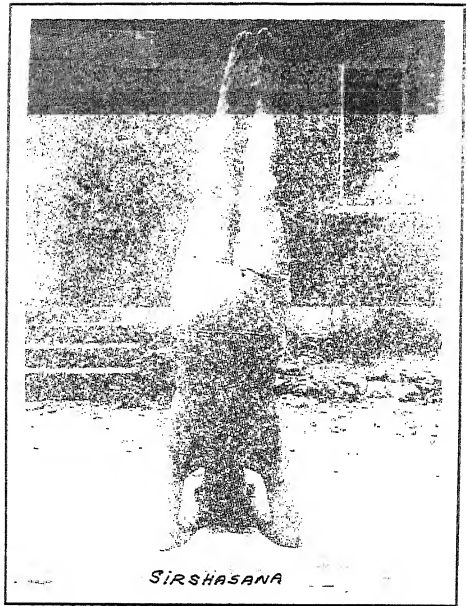
29. *Body as a whole*: Feel that the heavy weight of the body, as a whole, is lying on the *Earth Planet*. Completely Relax the entire body.
30. *Diaphragm*: Gently breath and relax the diaphragm. Feel that the body is becoming lighter and lighter like a feather and it is floating in the air at higher altitudes.
31. Feel that the centre of the consciousness is moving in the space. Thus, relax in this pose for a few minutes.
32. *Inhale*: Inhale slowly and feel that the fresh oxygen is entering and invigorating all the parts of the body.  
*Exhale*: Exhale and feel that all the impurities are going out of the body. Thus, repeat the feeling twice and relax.
33. Raise both the hands, with a deep inhalation and again place them on the ground above the head.
34. Stretch the body effectively from the toes to the tip of the hands.
35. *Right-Side*: From the toes upto the hands turn your entire body **towards right. Stretch the body and look at the hands. Bring back** the body to the original position
36. *Left-Side*: Repeat the above same movement towards the leftside. Return back to the original position.
37. Get up slowly and sit for a few seconds.
38. Now, stand up on your toes and fully stretch the hands over the head. Bring back the hands slowly down and relax.
39. This whole process constitutes the practice of *Savasana*-which results in complete relaxation.

- XXXX -

## 12.2 Sirsasana

### Technique:

1. Spread four fold blanket on the floor and sit on your knees.
2. Make the palms of your hands, by interlocking the fingers to assume the form of a cup.
3. Adjust the little fingers to enable both the palms to rest evenly on the floor.
4. The elbows would form the base of the triangle formed by the position of the hands placed on the floor.
5. Rest the crown of your head on the blanket and see that the back of the crown touches the cupped palms.
6. Now, slowly lift the knees from the floor while keeping the toes on the floor.
7. Be steady in this pose and slowly bring the toes and thighs nearer to the body while keeping the head firm in its position.
8. Now draw the knees nearer to the body. Raise very slowly the toes of both the legs instantaneously. Keep away to the floor and try to balance for a few seconds.
9. When the above pose becomes steady, then slowly try to straighten the knees and stretch both the legs up. Keep the spine erect and bring the whole body in a straight line, keeping the head down on the floor and feet high upwards.



10. In this pose try to *breath slowly* and take a deep breath through the nose.
11. In the beginning retain in this pose for a few seconds and later on try to increase the duration to three minutes.
12. *Exhale slowly* and try to lower the legs down wards, bending them at the knees.
13. Draw the knees forward nearer to the body and touch the floor with the toes.
14. Keep the knees straight along with the toes on the floor and with spine straight.
15. Rest the knees on the floor and come to the original position, placing the forehead to rest on your closed fists placed one over the other.
16. Remain in this pose for 30 seconds and then stand in *Tadasana* for 30 seconds.
17. Thus, by doing this, sudden reverse flow of blood from the head can be prevented.
18. After regular practice for some time, you can try to concentrate on the crown of the head with normal breathing.

*Note:*

1. Do not strain the body.
2. Return to the normal position and relax when you ~~feel any~~ discomfort.
3. In this pose, mentally visualise the body, keeping the knees and toes straight but relaxed.
4. Body weight should rest entirely on the head only, but not on the hands.

5. During the course of your practice you would feel that the body becomes very light with ease.

*Benefits:*

1. Makes the neck, stomach walls and thighs strong and powerful.
2. The spinal cord is toned up and becomes strong.
3. Practice of this asana regularly, ensures proper flow of pure blood through all the body cells.
4. Thought power increases and thoughts become more clear.
5. The brain glands, i.e., pituitary glands and pineal glands get proper blood supply.
6. The power of concentration increases.
7. The power of the lungs increases and can withstand to the variations in climate.
8. One gets freed from colds, coughs, tonsillities, foul breath, palpitations.
9. Regulates the body temperature.
10. Tones up the blood content.
11. Removes constipation.
12. Ensures proper development of the body and mind.
13. Increases the power of concentration.

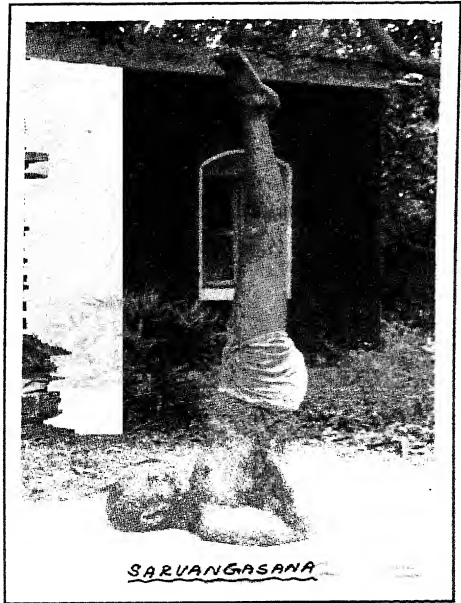
*Caution:*

1. Those who are suffering from
  - (a) Chronic eye diseases
  - (b) high and low blood pressure
  - (c) heart troubles
  - (d) pus in the ears
  - (e) displaced retina, etc.,
 should not attempt to do this asana.
2. Children below fifteen years of age also must avoid practising this asana.

### 12.3 Sarvangasana :

#### Technique: .

1. Lie flat on the ground.
2. Stretch out the legs, heels and knees together and keep the hands close to the sides of the body with palms facing the ground.
3. *Inhale slowly* and raise both legs simultaneously without bending the knees.
4. Lift the trunk slowly with the support of hands at the back while bending the hands at the elbows.
5. The spine should be vertical to the ground.
6. Shoulders, neck and back of the crown of the head should be made to touch the ground.
7. *Chin-lock*, i.e., *Jalandhara bandha*, Chin should be pressed tight against the chest.
8. Keep the spine vertical and slowly stretch the legs with the toes pointing upwards.
9. With normal breathing, in a relaxed position, the legs, the spine and the back should be made to come in a straight line.
10. Concentration on the throat is very important in this asana. This promotes secretion of the thyroid and para-thyroid glands.
11. *Exhale slowly* and lower the legs without any jerks and release the position of the hands.



12. With the support of hands, slowly slide down and lie down flatly and relax in *Savasana* for a few minutes.
13. Slowly increase the duration from one to three minutes.

*Benefits:*

1. All the parts of the body gets exercise.
2. Directs blood circulation towards the thyroid and para-thyroid glands.
3. Stregthenes muscles of the back and neck .
4. Regulates the entire blood circulation of the body and eliminates the toxins.

*Caution:* As in *Sirsasana*.

### 12.4 Matsyana :

*NOTE:* Persons who cannot sit in *Padmasana* can safely stretch their legs and practise this asana. Through out the pose, the palms may rest on the thighs.



*Technique:*

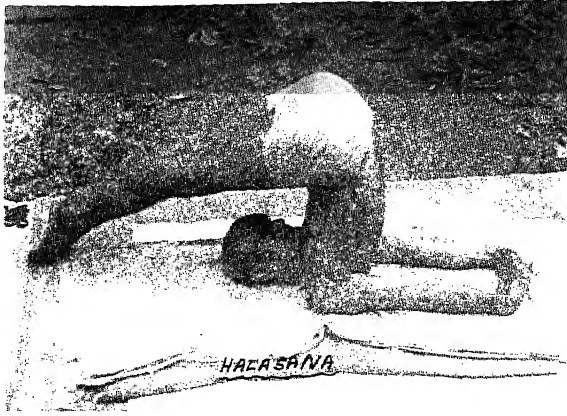
1. Sit on the floor in *Padmasana*, if it is convenient.
2. While resting on the elbows, slowly arch the back by lifting the chest and trunk and bend the neck backwards.
3. Slowly, as per your capacity, draw the head back and rest it on the crown.
4. Catch hold of the great toes with hands and pull the toes by hands. Gradually increase the arch by pressing back the crown of the head and end of the spine.
6. Breath normally.
7. Remain in this pose for 30 seconds to one minute i.e. One-third of the duration of *Sarvangasana*.
8. Slowly, release the toes with the support of elbows and bring back the head on the floor.
9. This asana has to be done immediately after *Sarvangasana*.

*Benefits:*

1. The chest gets expanded and breathing becomes full.
2. The hip joints become more flexible.
3. Because of stretching of the neck, the thyroid glands are invigorated.
4. The phlegm formed in the bronchial tubes is removed.
5. The practice of this asana gives some relief to Asthma patients.

**12.5 Halasana (Plough Pose) :***Technique:*

1. Lie down flatly on the ground as in *Savasana*.
2. Legs should be kept in such a way that the heel and great toe of one leg touches the other leg.



3. Slowly raise your legs to make a right angle with the trunk.
4. Do not bend the legs at the knees.
5. Place your hands on the ground.
6. Raise the lumbar part of the back along with the hips.
7. Try to bring down the legs to the ground beyond the head.
8. *Chin-lock* as in *Sarvangasana*, i.e., press the chin against the chest and breath slowly through the nose.
9. Keep your palms, wrists and hands flat on the ground.
10. Now, try to lift your knees and stretch the toes, beyond the head, as much as possible.
11. With slow and deep breathing remain in this pose for a few seconds to start with and try to increase the duration to one minute.
12. Raise the legs slowly from the floor. Gradually and very slowly come down to the original pose and lie down flatly on the ground.
13. Gradually increase the duration from one minute to three minutes



as per your capacity.

14. After stretching the legs beyond the head, as much as possible, now, you may take back the hands and catch hold of the toes.

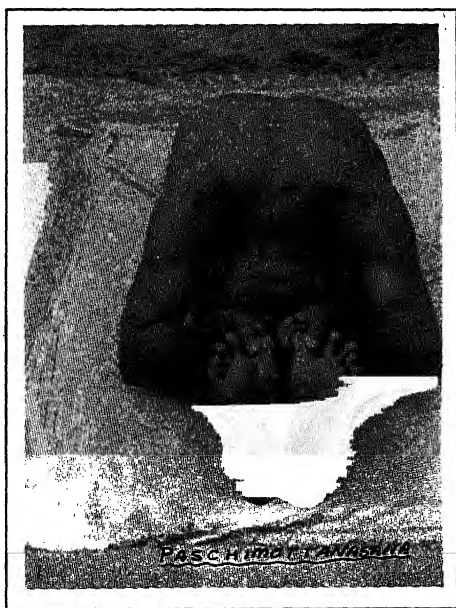
*Benefits:*

1. Removes several diseases of the back, spine and shoulders and also pain in the stomach and elbows.
2. Spine becomes more flexible and gets strengthened.
3. Strengthens abdominal muscles.
4. Ensures proper blood circulation to the abdominal organs, the spinal column, the back and neck.
5. Reduces excessive fat considerably from the abdomen, thighs and hips.

## 12.6 Paschimpttanāsana (Posterior Pose)

*Technique:*

1. Sit on the floor with both legs stretched and place the hands on the knees.
2. *Exhale slowly* and bend forward and try to catch hold of the great toes *without* lifting the knees.
3. Bend the head and try to touch the knees. Try to rest the elbows on the floor.
4. Stay in this pose for a few seconds to start with and



then increase the duration from one minute to three minutes and to five minutes finally.

5. In the beginning, repeat the pose at least *thrice*, to get the minimum benefit of the pose.
6. Slowly, return to the original sitting pose by releasing the toes, with inhalation.
7. In this pose, deep breathing can be done.
8. It is possible to stay with normal breathing in this pose for a longer period.
9. In this pose concentrate on the spine and the back muscles.

*Benefits:*

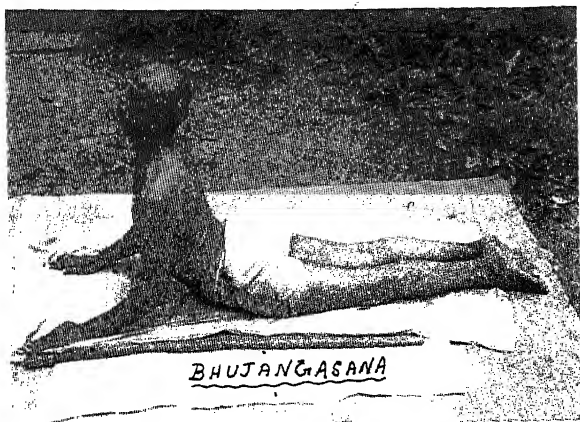
1. Cures most of the diseases of the back, such as *cramps* in the back muscles.
2. Increases the elasticity of the spine.
3. Strengthens the muscles behind the knees, the hamstring muscles.
4. Removes the sluggishness. Tones up the abdominal organs and the kidneys.
5. Promotes digestion to a greater extent.

*Note:* Care should be taken not to cause too much of strain to the hip region.

### 12.7 Bhujangasana (Serpant Pose)

*Technique:*

1. Lie on the ventral side of the body with forehead touching the ground.
2. Keep the palms down below the shoulders. Keep the elbows close to the body.



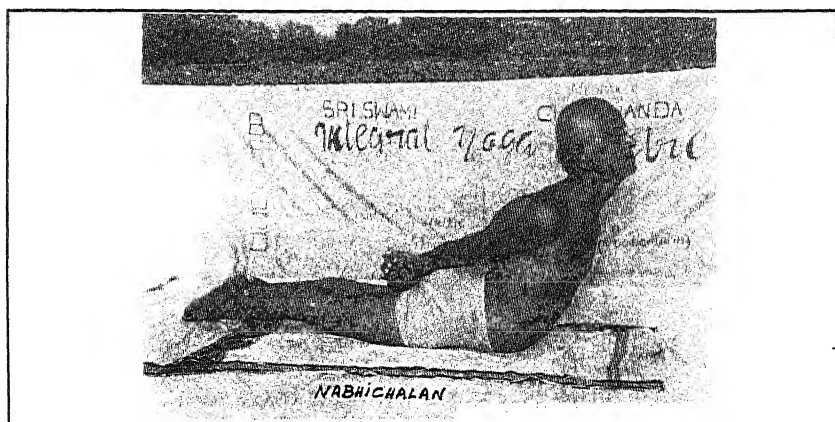
3. Knees should be kept together, while extending the toes back pointing them to the rear.
4. *Inhale* and slowly raise the upper part of the body, by pressing the palms to the ground.
5. The part of the body from naval downwards alone, touches the ground and slowly draw the head backwards and see that each of the vertebrae bends one by one.
6. Take care to see that the weight of the body does not fall on the palms.
7. Feel that the entire weight of the body is resting on the end of the spine.
8. Remain in this pose for a few seconds and repeat the pose three at least to get the minimum benefit of this asana.
9. Concentrate on the end of the spine and abdomen.
10. Lower the body slowly and then *exhale*.
11. Repeat the pose three times.

## 12. Relax finally in *Makarasana*.

### *Benefits:*

1. Tones up the spine and expands the chest.
2. Mitigates minor spinal disorders.
3. Stretches the back and abdominal muscles effectively. Thereby ensures proper blood circulation to the regions of the back, stomach and the spinal column.
4. Removes constipation and increases the digestive power. Increases body heat and thus promotes good appetite.
5. This asana is very helpful for ladies.

## 12.8 Makarasana(Crocodile Pose)



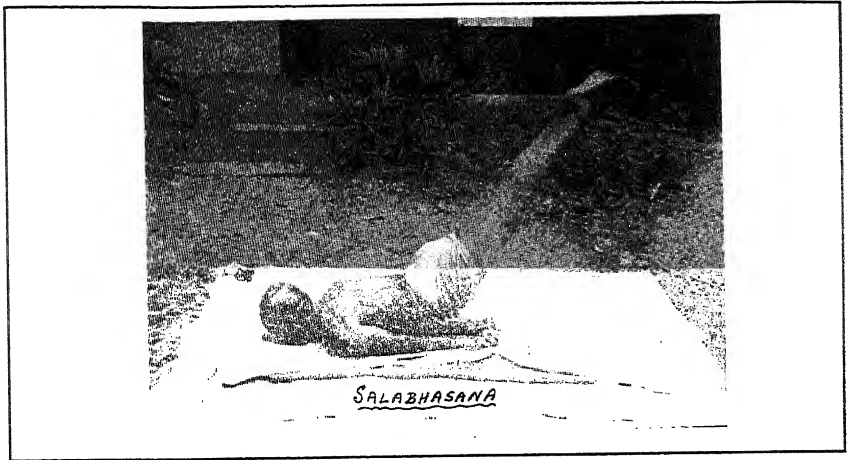
### *Technique:*

1. Lie down facing downwards ie. resting on the ventral side of the body on the floor.
2. Keep the head over the crossed folded hands, palms to rest on the shoulders.

3. Toes pointing outwards stretch the legs to separate them, as far as possible.
4. With *normal breathing*, relax in this pose for two or three minutes.

*Benefits:* 1. Ensures complete relaxation to the muscles.

### 12.9 Salabhasana(Locust Pose):



#### *Technique:*

1. Lie down flatly on the ground i.e., resting on the ventral side of the body with face downwards .
2. Keep the hands on the sides of the body with fingers clenched into fists.
3. Raise the head and rest the chin on the ground.
4. Press the fists and press them against the floor. *Inhale* and stiffen the body.
5. Place your fists just underneath the thighs to ensure effective grip.
6. Raise the legs very slowly, as far as possible, keeping the legs in a

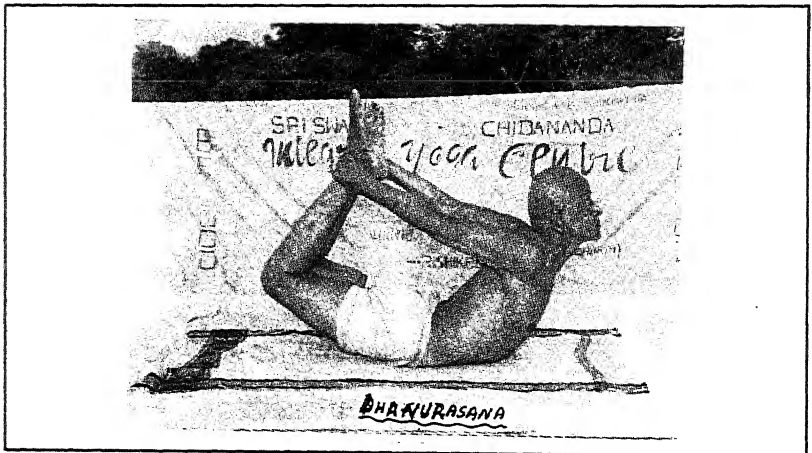
straight line.

7. See that the two thighs, knees and ankles touch each other.
8. The body and hands must bear the weight of the legs.
9. Concentrate on the buttock muscles while stretching the thighs muscles to extend further the position of the legs.
10. Remain in the pose for a few seconds and increase the duration of the pose gradually.
11. Concentrate on the upper portion of the body.
12. Repeat the pose at least three times.
13. Take sufficient rest in *Makarasana*.

*Benefits:*

1. Spine gets supple and elastic.
2. Relieves back ache, pain in the lumbar and sacral regions.
3. Relieves gastric troubles and aids digestion.

### 12.10 Dhanurasana(Bow Pose) :



"Utilise well all opportunities" - Swami Sivananda

*Technique:*

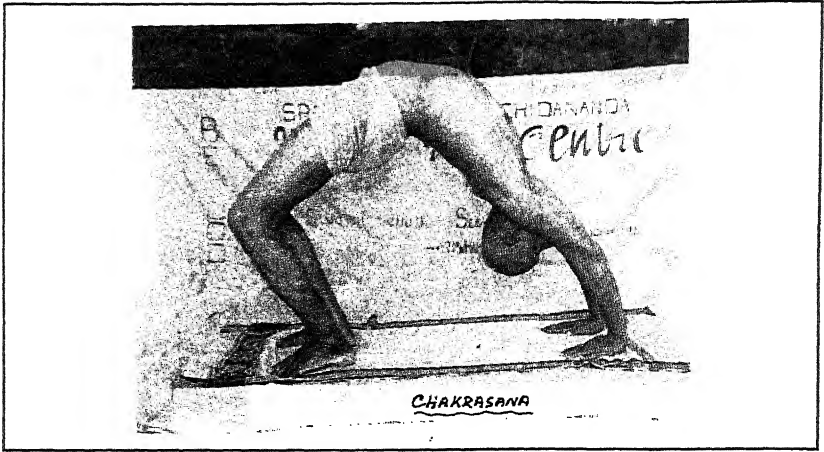
1. Lie down flatly on the ground facing downwards, and keep the hands by the side of the body.
2. While *exhaling*, bend the legs at the knees and draw the feet above the thighs.
3. Stretch the arms back and catch hold of the right ankle with the right hand and the left ankle with the left hand.
4. Secure the position of the hands, and maintain the normal breathing.
5. Tug the hands and legs and raise the head, body and knees. See that the whole weight of the body rests on the abdomen.
6. Stay for a few seconds in this pose and increase the duration, gradually.
7. Come down to the normal position and relax in *Makarasana*.
8. Repeat the pose for three times.

*Benefits:*

1. Relieves constipation.
2. Tones up the liver, pancreas and kidneys.
3. Renders the spine supple and elastic and checks minor pains in the spine.

**12.11 Chakrasana (Wheel Pose) :***Technique:*

1. Lie down flatly on the floor.
2. Bend the legs at the knees and place the heels on the ground nearer to the buttocks.
3. Fingers pointing towards the body place the hands by the side of the head.



4. Resting on the hands and feet, slowly, try to raise the body up. Thus, make a curve of your spine.
5. Remain in this pose for a few seconds.
6. Gradually increase it to one or two minutes or repeat the pose thrice to get the minimum benefit.
7. Concentrate on the spine with normal breathing.

*Benefits:*

1. Almost all the parts of the body have proper exercise and gets invigorated effectively.
2. All the benefits of the *Bhujangasana*, *Salabhasana* and *Dhanurasana* are derived from this one asana alone.

## 12.12 Ardha-Matsyendrasana

*Technique:*

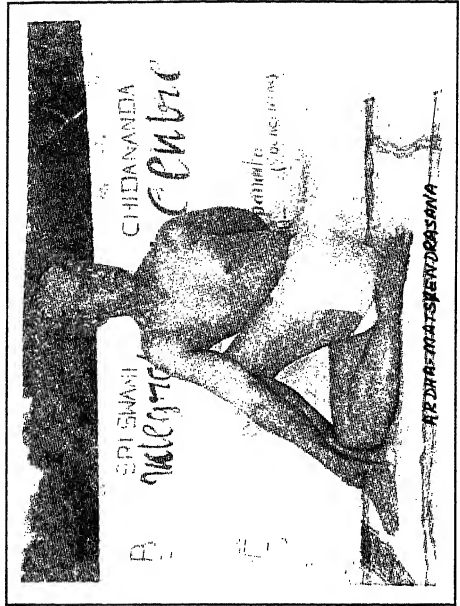
1. Stretch out the legs and sit on the floor.
2. Bend the right leg at the knee joint and keep the heel firmly against the buttocks.



3. Now, bend the left leg at the knee joint and with the support of hands. Keep it by the side of the thigh so that the left outer ankle touches the outer right thigh.

4. Be firm in this pose and keep the chin perpendicular to the ground.

5. Now, try to turn the trunk perpendicular to the left, so that the right arm pit touches the outer side of the left knee.



6. Pass the right hand over the left knee and firmly catch hold the left great toe with the right hand.

7. Now, make a swing with the left hand towards back and try to bring it round the right side of the waist to catch the right thigh.

8. Slowly turn the head over the left shoulder and direct the gaze over it.

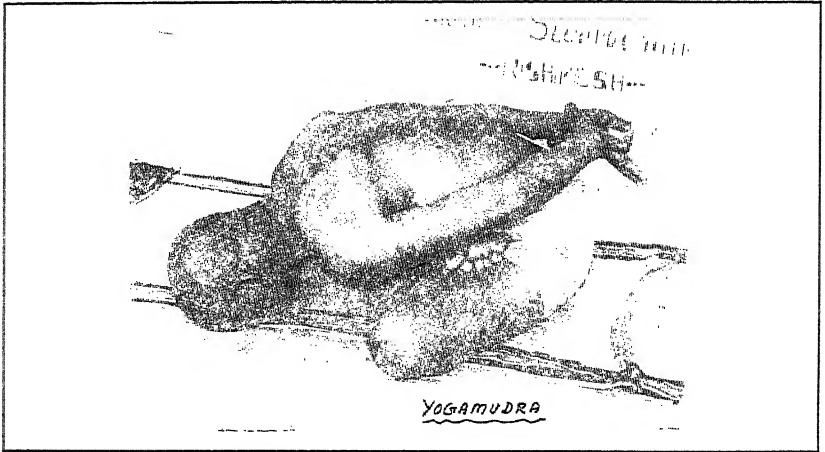
9. Try to twist the spine fully and stiffen the position with normal breathing.

10. Remain in this pose for a few seconds and gradually increase the duration to two or three minutes.

11. Repeat the above process by bending the left leg. Turn the head over the right shoulder and direct the gaze.

*Benefits:*

1. Cures muscular pains of the back and also cures lumbago.
2. Increases elasticity of the spine.
3. Tones up the roots of the spinal nerves with a good supply of fresh blood.
4. Tones up the sympathetic system.
5. Removes dyspepsia and constipation.
6. Tones up the nervous system and the vertebrae through good exercise.

**12.13 Yoga Mudra- (Sealing Pose) :***Technique:*

1. Sit in *Padmasana* with head and spine erect.
2. Move the hands towards the back.
3. Catch hold of the right wrist with the left hand behind the trunk.
4. Bend forward while exhaling till the forehead touches the ground.
5. Remain in this pose *without inhalation* for a few seconds in the

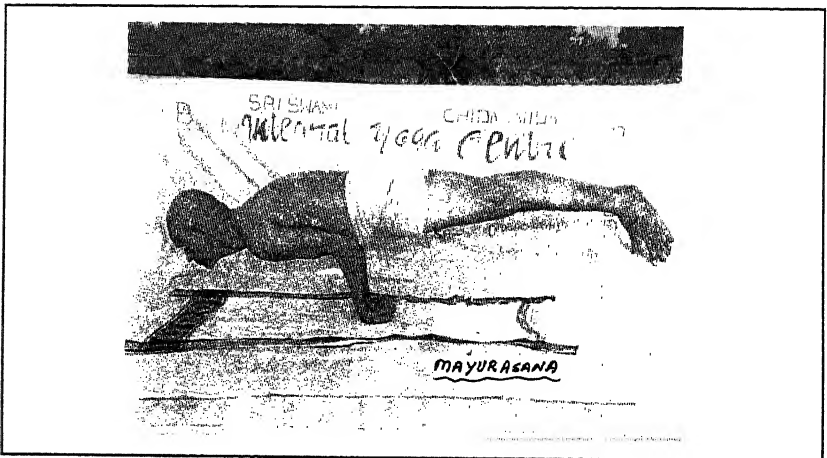
beginning.

6. With *normal breathing* stay in this pose safely for a period of five minutes.
7. As in *Baddha Padmasana*, one can hold the right toes with the right hand and the left toes with the left hand, instead of catching hold of the wrist.

*Benefits:*

1. Removes abdominal disorders.
2. Intensifies the peristaltic activity.
3. Removes constipation.
4. Increases the digestive power.
5. Helps to awaken the *kundalini sakti*.

### 12.14 Mayurasana (Peacock Pose)

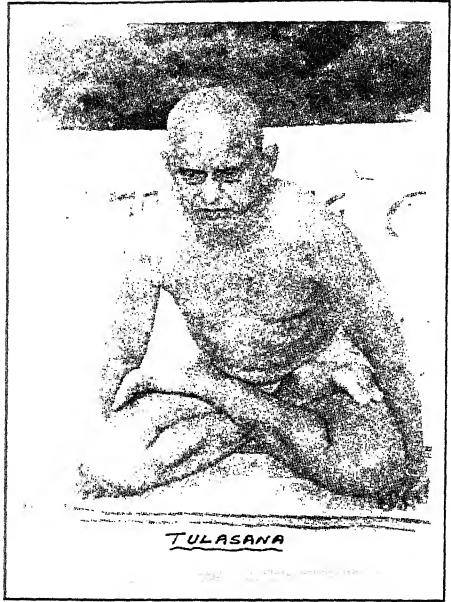


*Technique:*

1. Kneel with the knees, with the toes resting on the ground, slightly apart.

**12.15 Tulasana or Lolasana :***Technique :*

1. Sit in Padmasana.
2. Place the palms on the ground facing downward, near to the thighs.
3. Lift the body atleast 6" above the ground with support of the palms and hands.
4. To start with stay for a few seconds. Slowly increase the duration.
5. Try to swing the body while standing on the palms.

*Benefits :*

1. Retain breath in the lungs.
2. Cures most of the lung troubles.
3. Nourishes the nerves in the hands and palm.
4. Cough and cold problem will not arise.

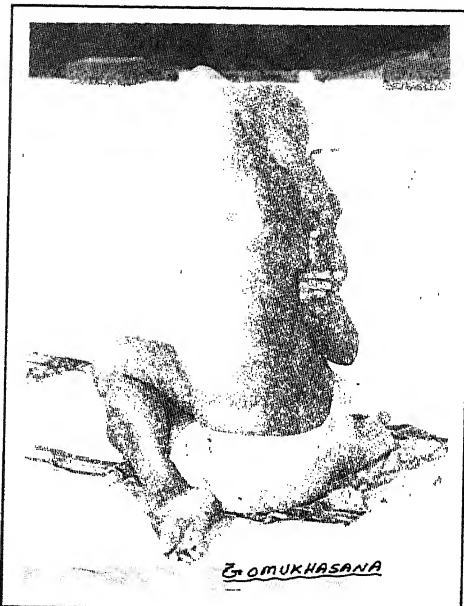
**12.16 Ustrasana (Camel Pose) :***Technique :*

1. Sit in Vajrasana.
2. Keep the feet erect.

3. Get up from that pose a little, try to catch hold of the heels with the palms.
4. Now inhale and push the chest, abdomen, buttocks and head. Then bend backwards slowly and try to catch hold of the heels with palms.

*Benefits :*

1. Tones up the abdomen, liver, pancreas and kidneys.
2. Removes the constipation.
3. Relieves from the diseases



of the stomach, intestines and backache.

### 12.17 Gomukhasana

*Technique :*

1. Sit on the ground with legs stretched forward.
2. Fold the right leg and place the heel under the left buttock.
3. Now hold and take the left leg over the right knee.
4. Place the left foot by the side of the right buttock.
5. See that the left knee rests on the right knee.

6. Now raise the left hand up and place it on the back.
7. Now take the right hand, turn to the back and catch hold of the left hand fingers. Clench the fingers of both the hands.
8. Now try to bend forward in this pose, slowly breath out and touch the knee.
9. Raise the head slowly and inhale.
10. Do this three times.
11. Now change the leg and the hand (i.e. fold the left leg and repeat the same process for three times).

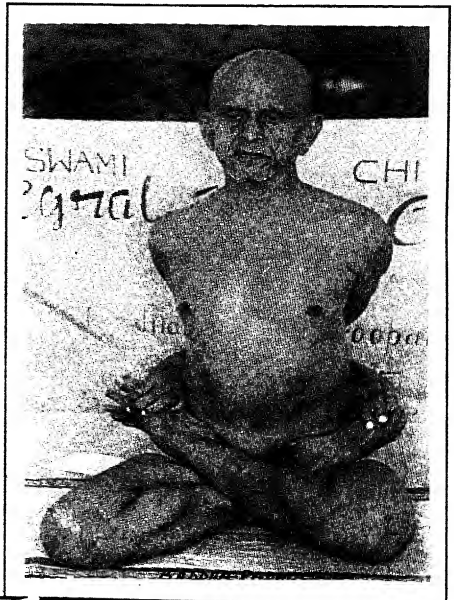
*Benefits :*

1. Relieves from the diabetes, backache, stiff shoulders and leucorrhoea.
2. Massages the kidneys and eliminates toxins from them.
3. Sluggishness of liver and indigestion are also relieved.
4. Liberates blocked urine.
5. Eliminates rheumatism and sciatica of the legs.
6. Achieves the development of the breast.

**12.18 Baddhapadmasana :**

*Technique:*

1. Sit in Padmasana.
2. Take the right hand from behind and catch the right toe.
3. Take the left hand from behind and catch the left toe.
4. While catching the toes it will be easier if one bends



"Speak sweetly. Speak truthfully" - Swami Sivananda

forward a little and tries to sit straight in this pose.

*Benefits:*

1. Reduces pot belly.
2. Keeps the spinal column straight.
3. Stretches the chest.
4. Strengthens lungs and and the hands.

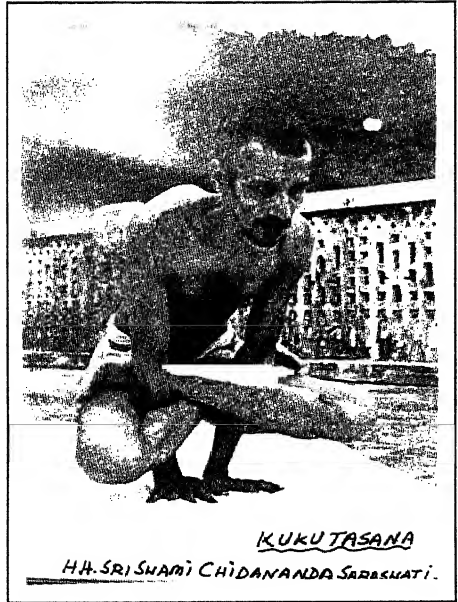
### 12.19 Kukutasna

*Technique:*

1. Sit in *Padmasana*.
2. Insert the forearms between the calf muscles, left and right respectively.
3. Try to pull the forearms upto elbows.
4. Inhale. Slowly raise the body and stand on the palms.

*Benefits:*

1. Strengthens arms and shoulder muscles.
2. Broadens the chest.



### 12.20 Garudasana

*Technique :*

1. Stand erect.
2. Raise the right leg and twist it around the left leg. Thus see that the right thigh is placed in front of the left thigh.



3. Twist the right foot round the left calf muscle and see that it rests on the left foot.

4. Try to stay comfortably in this pose as long as one can.

5. Repeat the same with the left leg twist round the right leg. Do the same process.

6. Do three times each.

*Benefits :*

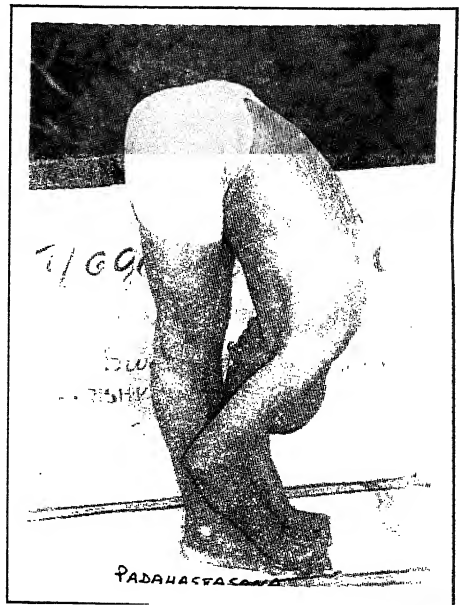
1. Relieves from the rheumatism and sciatica of the legs and arms.

2. Relieves the hydrocele.

## 12.21 Padahastasana

*Technique :*

1. Stand in Tadasana.
2. Raise the hands up above the head with inhalation.
3. And while exhaling bend forward and catch hold of the toes with the fingers.
4. Try to balance in this pose and try to touch the knees with the forehead.



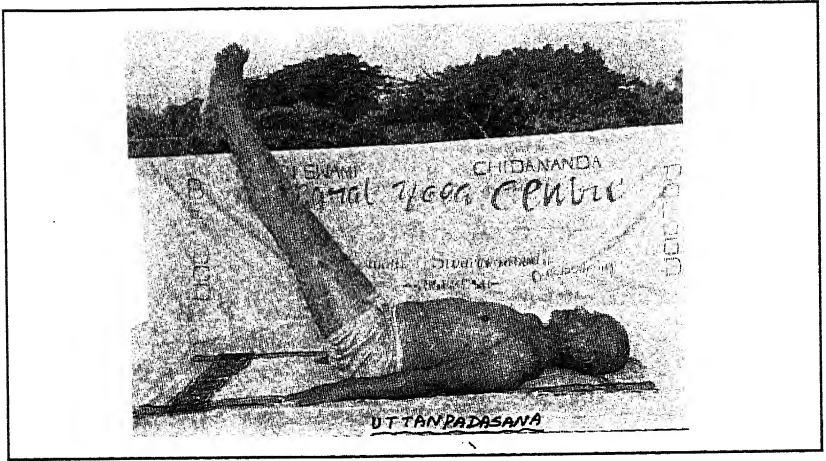
"Be patient. March fearlessly" - Swami Sivananda



5. This is similar to the sitting pose - *Paschimottanasana*

*Benefits* : All the benefits of the Paschimottanasana are achieved.

## 12.22 Uttanapadasana



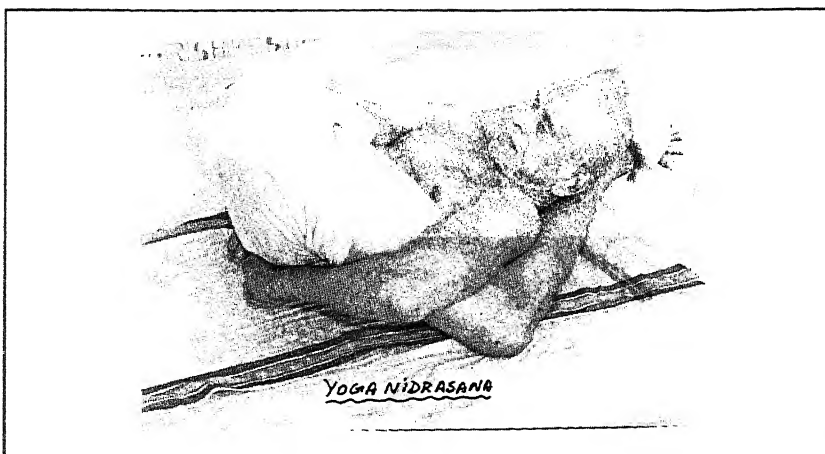
*Technique* :

1. Lie down flat on the ground face upwards, placing the hands on the ground near the body.
2. Try to raise both the legs without bending the knees and keep them at  $45^\circ$  angle.
3. Concentrate on the naval portion.

*Benefits* :

1. Relieves constipation.
2. Strengthens thigh muscles.

## 12.23 Yoganidrasana



### *Technique :*

1. Lie flat on the ground.
2. With both the hands catch hold of the feet and bring them nearer to the head.
3. Now, slowly bring both the feet underneath the head while interlocking the feet.
4. Catch hold of the thighs with both the interlocked hands.
5. Place the head on the interlocked feet and take rest.

### *Benefits :*

1. Gives good relief to the body.
2. Strengthens abdominal muscles.

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## 13. ADDITIONAL ASANAS

### 13.1 Butterfly Pose

*Technique:*

1. Sit on the ground.
2. Bring the soles of the feet together.
3. Also, try to bring the heels as close as possible to the body.
4. Interlock the fingers and place them under the feet; i.e., hold the feet firmly with the interlocked fingers.
5. Gently push the knees towards the ground with the elbows. Bend the body also to the ground.
6. Try to touch the ground with the forehead. In the beginning it may be difficult but after continued practice one can touch easily.
7. Move the knees up and down like a butterfly at least for twenty times.

*Benefits:* Hip joint gets loosened.

### 13.2 Bhadrasana

*Techniques:*

1. Be seated in *Vajrasana* pose, touching the toes.
2. Separate the feet just enough to accommodate the buttocks to rest flat on the ground between the feet.
3. Further widen the knees.
4. Place the hands on the knees, palms facing downwards.
5. Try to concentrate at Aajna Chakra.

6. Do slow and rhythmic breathing.
7. Do it comfortably as long as you can.

*Benefits:* Good for spiritual practices because the pose has a stimulating influence on mooladhara chakra.

### 13.3 Janu Sirshasana (Head to knee Pose)

*Technique:*

1. Sit on the floor with the legs stretched.
2. Fold the right leg and press the right heel against the left thigh.
3. Keep the right knee on the floor.
4. Now, lean forward.
5. Catch hold of the stretched left leg toes with both the hands.
6. Left knee should be kept on the ground without bending.
7. *Exhale* and bend the trunk forward to catch hold of the left leg toes.
8. Retain the breath for sometime.
9. *Inhale* and return to the original sitting pose.
10. Repeat the same process with the other leg, i.e., fold the left leg. Lean forward and catch hold of the right leg toes with both the hands.
11. The other details are as in *Paschimottanasana*.

*Benefits:*

1. Hamstring muscles connecting to the bones get strengthened.
2. Hip joints loosen effectively.

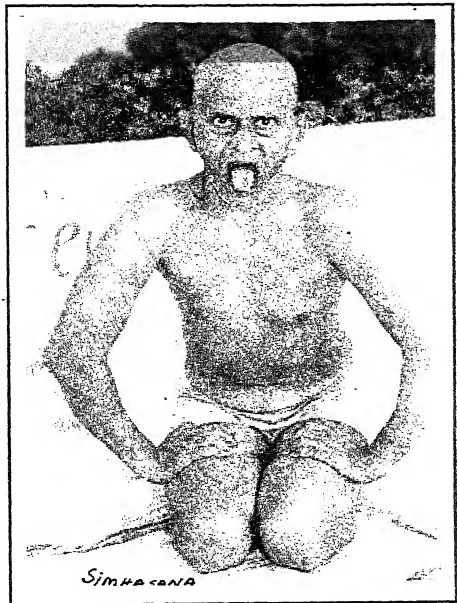
3. Removes excessive fat in the stomach and all the abdominal organs are toned up.
4. Diabetes is cured.
5. Especially useful for females.
6. Tones up the kidneys, liver, pancreas and adrenal glands.
7. Very powerful and useful in spiritual awakening.

*Note:* People having slipped disc problem should not do this asana.

### 13.4 Simhasana

#### *Technique:*

1. Be seated in *Vajrasana* with knees apart.
2. Place the hands between the knees with fingers pointing backward.
3. Lean forward while keeping the arms with the elbows locked.
4. Tilt the head back.
5. Open the mouth and draw out the tongue stretched as far as possible.
6. *Inhale* slowly and *exhale* and produce a clear steady vocal sound "OM" from the throat.



#### *Benefits:*

1. Cures almost all the diseases of the throat, nose, ears, mouth or teeth.
2. Develops a strong and beautiful voice.

---

"Harbour no malice. Bear no envey" - Swami Sivananda

3. Helpful in the case of stammering or stuttering (defective utterance of speech).

### 13.5 Hamsasana (Swan Pose)

*Technique:*

1. It is exactly like *Mayurasana*.
2. Sit in squatting pose.
3. In between the knees, place the palms on the ground with pointing fingers towards the feet.
4. Bend forward and rest the elbows on the navel(nabhi).
5. Raise the head upwards.
6. See that all the weight of the body falls on the tips of the toes and hands.
7. Concentrate on the *manipura chakra*.
8. At any time this can be practised.

*Benefits:*

1. Helps to remove constipation.
2. Eliminates the Amoebic dysentery.
3. Abdominal organs and muscles get strengthened.
4. Eliminates intestinal worms.

### 13.6 Padma Mayurasana

*Technique : (As in Mayurasana)*

1. Bend the elbows and keep them together.
2. Lean forward and place the elbows at the nabhi (navel).

3. Further lean and support the chest on the upper arms.
4. Keep the trunk and folded legs as horizontal as possible.
5. *Inhale* deeply before raising the body away from the ground. (*This is the difference. In Mayurasana you exhale and raise the body*). Retain the breath inside during the pose. *Exhale* and lower the body.

*Benefits:*

1. Cures enlargement of spleen.
2. Induces pancreas to produce more insulin.
3. Good for diabetic patients.

### **13.7 Brahmacharyaasana**

*Technique:*

1. Sit on the ground with legs stretched together.
2. Keep the palms near the hips with fingers stretched forward.
3. *Inhale* and vigorously straighten the arms and the whole body and then lift the body away from the ground.
4. Keep the legs straight and horizontal to the ground.
5. Retain the breath and exhale and return to the ground.
6. Repeat the pose three times.
7. Concentrate on *Manipura Chakra*.
8. Do it after taking rest in *savasana*.

*Benefits:*

1. Useful for conserving sexual energy.

2. Makes the abdominal organs and muscles strong.

### 13.8 Hanuman Asana:

*Technique:*

1. Kneel down on the left knee and place the right foot by the side of left knee.
2. Place the palms of both the hands on each side of the body.
3. Keep the right foot forward and left foot backward as far as possible without any strain.
4. See that the weight of the body falls or rests on the hands.
5. Try to lower the buttocks to the ground. (After a few days practice this may be possible).
6. Keep the palms together in front of the chest as in *namaskara*.
7. Try to do it one time on each side to start with.
8. Try to concentrate on *Aajna Chakra* or *Anahata Chakra*.
9. Sit with legs stretched forward after the completion of this asana.

*Benefits:*

1. Useful for the removal of sexual ailments.
2. Improves in the thighs, legs and hips blood circulation.

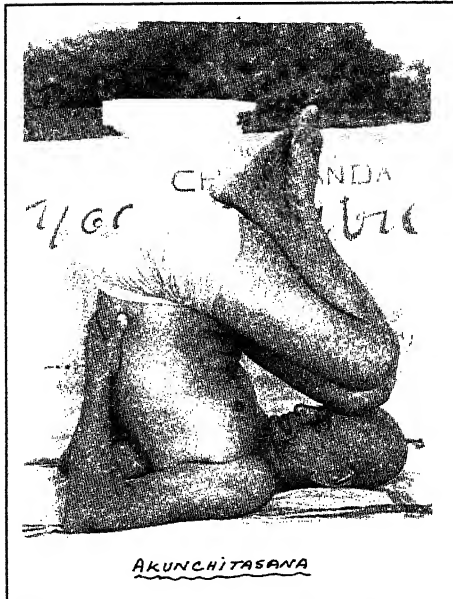
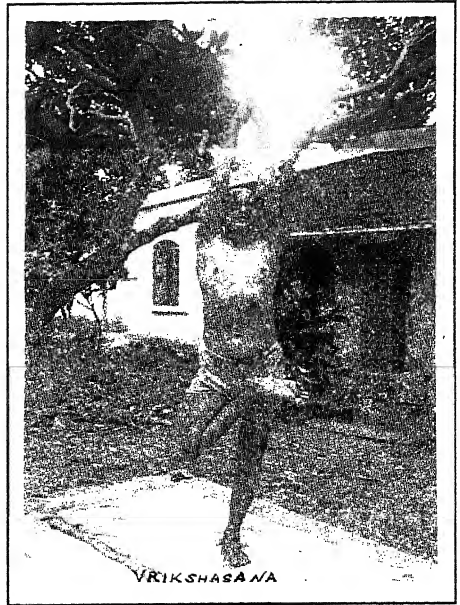
### 13.9 Vrikshasana

*Technique :*

1. Stand erect in Tadasana.



2. Fold one leg at the knee and catch hold of the foot at the ankle and try to place the foot at the naval.
3. After balancing the legs, take both the hands up above the head and stretch upwards both the hands with palms together.
4. Look to the front.
5. Repeat the same with other leg also.



### 13.10 Akunchitasana

#### *Technique :*

1. Lie flat on the ground and do sarvangasana.
2. While in this pose, bend both the legs at the knees and turn both the thighs towards left touching the chest firmly.
3. Do it on the right side also and press the knees to the chest.
4. Then, come to the straight position and press the knees in front of the chest.
5. Repeat three times at every

stage - i.e. on the left side, on the right side and at the middle.

6. Then, finally return back to the *Sarvangasana* pose and stay for a minute and return back to the normal position and lie flat on the ground.

### 13.11 Paryankasana/Suptavajrasana



*Technique:*

1. Sit in Vajrasana.
2. Slide the feet on either side of the thighs, and place the buttocks on the ground.
3. Lie on the back (dorsal side of the body) with the support of elbows, as in Supta Vajrasana.
4. Keep the thighs touching the ground, firmly.

### 13.12 Jeshtikasana (Rest pose)

*Technique:* This is a modification of *Savasana*.

(Hands are placed on the sides in *Savasana*)

Lie down as in Savasana. Take away the hands beyond the head and close to the ears region. This also gives complete rest.

### 13.13 Adhwasana (Rest pose)

Technique :-

1. Lie down facing the floor. The chest and stomach portion are on the floor.
2. The chin may be placed on the right side for some time and on the left side for some time, alternatively. This asana also gives good relief.

Note: Sleeping in this manner is not correct.

### 13.14 Parvatasana

This is an advanced type of Padmasana and somewhat difficult to practice in the beginning. A chair, or a bench is required in front for a support. After some days practice, and one will be able to balance the body on knees, then the support can be removed.

*Technique :*

1. Sit in padmasana on a thick four fold blanket . Place a chair or bench in front.
2. Now, with the support of the chair or bench or anything, stand up on the strength of the knees.
3. After getting balance, slowly, raise the hands over the head - straight.
4. When there is a little fall, the chair supports on the front side and the wall behind gives support on the back side.

Note : There may be some pain in the knees in the beginning. After some days practice, there will not be any pain. You can apply pain balm to relieve pain.

*Benefits :*

1. Invigorates lungs. More air goes into the lungs.
2. Removes congestion in the lungs.
3. Cures rheumatism. Ensues proper blood circulation.

4. Strengthens legs. One can stay in this asana even for a few minutes. Have some rest after coming to the normal position.

### 13.15 Sukhasana

This asana is most convenient one for all. One can sit in this pose for a longer duration.

*Technique:*

1. Sit on the ground. Bend the crossed legs, so that the knee cap is just near the chest.
2. Take a sufficient long cloth, or long towel, sufficient to tie around waist and knees.
3. Place both the hands in the space in between the two legs.
4. Place the palms facing each other and fold the four fingers leaving the thumbs.
5. Sit erect in this pose.

(This is almost like Bhagwan Ayyappa Swamy's pose)

*Benefits:* This is also suitable for japa and dhyana. Those who cannot do Padmasana, can do this asana.

### 13.16 Tholungasana

*Technique :*

1. Sit in *Padmasana* pose and gently lie down. Keep the palms below the buttocks and rest the elbows on the ground.
2. Rest the entire body on the strength of the hands.
3. Raise the head and chest, and make a chin lock i.e. touching the chest with the chin.
4. Make a swing of the body.
5. Come to the original pose.

*Benefits:*

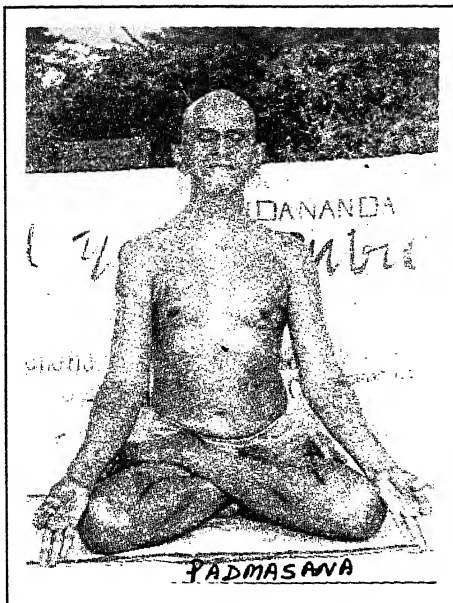
1. Cures wind trouble in the stomach.
2. As Intestines are pressed throughly faecal matter pushes towards anus.
3. Keeps lungs in healthy condition.

## 14 SITTING POSES

### 14.1 Padmasana (Lotus Pose)

#### Technique:

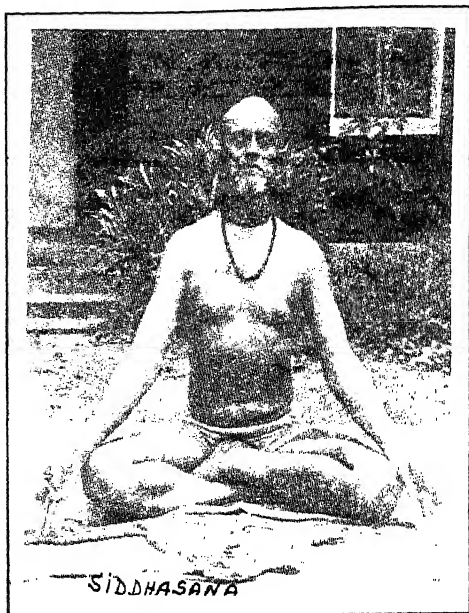
1. Spread a four fold blanket and sit on it with legs stretched.
2. Bend the right leg at the knee and place the right foot over the left thigh.
3. Then, bend the left leg at the knee and place the left foot over the right thigh.
4. Palms facing upwards, keep the two hands over the knee joints.
5. See that the bent index fingers touch the middle of the thumbs and keep the other fingers stretched out.
6. As an alternative, make the fingers locked up and keep them over the top left ankle.
7. In the beginning, sit down atleast for ten minutes and slowly increase the duration according to one's convenience.
8. Keep the spine and neck erect always. This should be observed in all the sitting poses; i.e., (i) *Padmasana*, (ii) *Siddhasana*, (iii) *Swastikasana* and (iv) *Vajrasana*.



## 14.2 Siddhasana

### Technique:

1. Keep one of the heel at the anus, and the other heel at the root of the generative organ.
2. See that the ankle joints touch each other.
3. Keep your hands as in *Padmasana*, i.e., the index fingers touch the middle of the thumbs and keep the other fingers stretched out.



## 14.3 Swastikasan

### Technique:

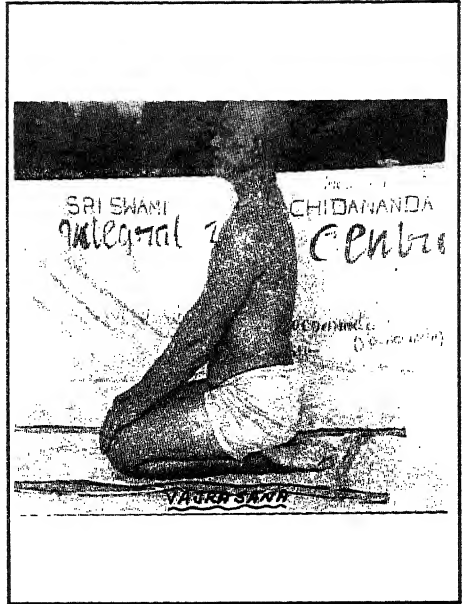
1. Place the left foot near the right thigh by folding the left leg.
2. Bend the right leg and push the right foot between the left thigh and calf muscles.
3. See that the feet is in between the thighs and calf muscles of the legs.
4. Keep the hands as in *Padmasana*.

## 14.4 Vajrasana

### Technique:

1. Kneel on the ground slowly.
2. Rest the buttocks in between the heels.

3. The calf muscles should touch the thighs.
4. From toes to the knees the whole weight of the body should rest on the ground.
5. The whole body weight should rest over the knees and ankles.
6. Keep both the palms on the respective knees.
7. Keep the neck and spine in Vertical Position.



*Benefits:*

1. Body gets stability by sitting in any one of the above sitting poses.
2. It results in harmonious flow of blood and prana throughout the entire system. This ensures adequate preparation for the meditation.
3. All these sitting poses strengthens the waist, invigorates the nervous system.
4. Immediately after meals, one should sit in Vajrasana for about half-an-hour which augments digestion of the food.

- XXXX -

**Spiritual Pearls of Swami Sivananda -**

12. Mere vedantic learning will not do. Face life boldly and be true to yourself. When you are true to yourself, you are also in turn true to others. May Lord bless you with His grace.

"Never drink liquor because it is the root of all evils" -  
Swami Sivananda

## 15 BHANDAS AND MUDRAS

"Nasti Mudrasamam Kinchit | Siddhidam Kshiti Mandale ||"

There is nothing in this world like *Mudras* for giving success.

1. By the practice of Bhandas, prana can be controlled.
2. By the practice of Mudras, mind can be controlled

*Note:* Only with intense concentration of mind, real success can be achieved in Mudras practice.

### 15.1 Moola Bandha

Atha Moolabandhah

Paarshni bhagena Sampeedyā yonimā kunchhayēdgudam |

Apaana moordhwamaakrushya Moolabandho Abhidheeyate ||

*Technique:*

1. Sit in Siddhasana, i.e., press the anus with heel.
2. Now, place another heel just above the genital organ and press firmly.
3. Both the ankles should touch each other.
4. Contract the anus and draw the Apana Vayu upwards.
5. Thus, drag the anus muscles within. Apana is united with prana.
6. After considerable sincere practice, hear the Anahata sounds, i.e., mystical inner sounds very distinctly.
7. While practicing pranayamas, concentration, meditation and all other yogic kriyas, Moola Bandha can be safely combined with those practises.



## 15.2 Jalandhara Bandha

### *Technique:*

1. Inhale the breath and press the chin firmly against the chest.
2. Do kumbhaka, i.e., retention of breath.
3. After the practice of Kumbhaka, release chin lock, (i.e. chin pressed against the chest) by raising the head straight and then exhale slowly through both the nostrils.

*Benefits:* From the *Sahasrara Chakra* nector exudes or emanates from the hole in the palate. The consumption of nector by gastric fire can be prevented.

## 15.3 Uddiyana Bandha

### *Technique:*

1. Exhale forcibly and empty the lungs.
2. Contract and draw up the intestines towards the back and thus keep the abdomen back, high up in the thoracic cavity.
3. Bend your trunk a little forward in order to practice *uddiyana bandha* effectively and easily.

This is the first stage of Naulikriya.

### *Benefits:*

1. By combining Naulikriya and Uddiyana bandha, while practising itself, it serves as a powerful gastro-intestinal tonic.
2. In chronic diseases of stomach and intestines, when drugs of all sorts have failed, then this combined practice of Nauli and Uddiyana cures rapidly and marvelously.
3. Fat in the belly portion can be reduced effectively.

*Note:*

1. Moola Bandha, Uddiyana Bandha and Jaladhara Bandha form one group
2. The combination of these three-(i) Moola bandha (ii) Uddiyana Bandha, (iii) Jalandhara Banha, is called *Bandha Triya*.
3. ~~With~~ this Bandha Triya, practice of pranayamas is effective.

#### **15.4 Maha Mudra**

(i) Maha Mudra (ii) Maha Bandha and (iii) Maha Vedha, are like three stages of one exercise.

*Technique:*

1. Practice first with left leg and then with the right leg. This is most important.
2. Sit on the ground.
3. Press the anus with left heel and stretch the right leg forward on the ground and catch hold of the right toe with both the hands.
4. *Inhale* and retain the breath and make *Jalandhara Bandha* firmly.
5. Fix the gaze between the eye brows.
6. Try to stay in this pose as long as possible and then *exhale* slowly.
7. Now, repeat the same process on right side.
8. Repeat the same thrice on both the sides.

#### **15.5 Maha Bandha**

*Technique:*

1. Do this Bandha first on the left side and then on the right side.

2. Sit on the ground
3. Press the anus with left heel.
4. Place the right foot upon the left thigh.
5. Contract the anus and *perinium* muscles.
6. Draw the *Apana Vayu* upwards.
7. Draw the breath slowly and retain it by *Jalandhara Bandha* as long as possible.
8. Then, *exhale* slowly with both the nostrils.

### 15.6 Maha Vedha

#### *Technique:*

1. Sit in *Maha Bandha* pose.
2. Breathe slowly and make *Jalandhara Bandha*.
3. During this *kumbhaka* stage place the palms on the floor and rest the body on the palms.
4. Raise the buttocks slowly and strike them gently against the ground.
5. The asana must be intact and firm while raising the buttocks.

#### *Special Note:*

1. All the three poses, i.e. Maha Mudra, Maha Bandha, and Maha Vedha must be practiced one after the other with left leg first and then with right leg.
2. By combining all the three alone, one will be able to derive maximum benefit.

#### *Benefits: (for all the three combinations)*

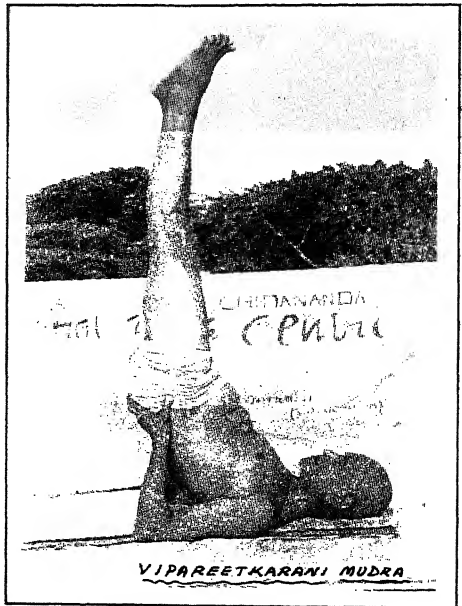
1. One attains great *Siddhis*.

2. Life span increases considerably.
3. Cures almost all the diseases.
4. Cures diseases like piles, consumption, indigestion, chronic gastritis, leprosy, constipation and fever.
5. Prevents decay of body organs and increases longevity or life span.
6. The yogi achieves all his desires and obtain siddhis.
7. The yogi gets control over the mind and conquers death.

### 15.7 Vipareet Karani Mudra

#### *Technique:*

1. Lie down flatly on the ground.
2. With both hands, support the buttocks and raise the legs up straight.
3. It is almost like sarvangasana but without chin-lock.
4. See that the elbows rest on the ground.
5. Be steady in this pose.
6. Practice first for a few minutes and then increase the duration to five minutes and further more even upto three hours.
7. One who practices this mudra for a long time, should take a little tiffen or milk as soon as kriya is completed.



*Note:* On this Mudra, the Sun dwells at the root of the navel is

"Obey the law and you are always blessed" - Swami Sivananda

brought upwards and the Moon dwells at the root of the palate is carried downwards. Hence it is called *Vipareetkarani Mudra*.

*Benefits:*

1. A person who practices for three long hours daily conquers death.
2. Digestive capacity (Jatharagni) increases considerably.
3. Grey hair and wrinkles on the face disappears after the practice of this Mudra for about six months.

### 15.8 Shakti Chalan Mudra

*Technique:*

1. Sit in *Siddhasana* on the ground.
2. Draw the air forcibly and unite it with *Apana*.
3. Perform *Moola Bhandha* till the *vayu* enters the *Sushmna Nadi*.
4. Retention of the air causes suffocation, *kundalini* finds its way through *Shushmna Nadi* to the *Brahma randhra*.

### 15.9 Aswini Mudra

*Technique:*

1. Practice *Moola Bandha*.
2. Frequent practice of *Moola Bandha* by dragging the anus inside and releasing out is known as *Aswini mudra*.

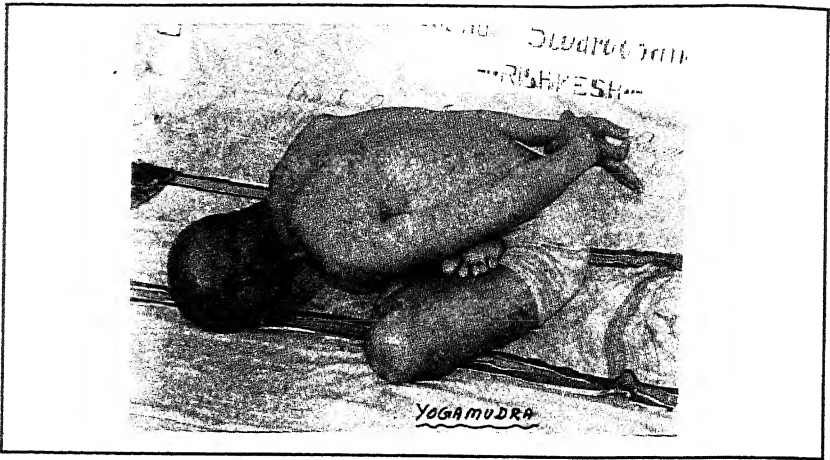
### 15.10 Manduki Mudra

*Technique:*

1. Keep the tongue turned upwards towards the palate.

*Special Note:* Intense concentration of the mind during the practice of Mudras leads to the real success in Mudras.

### 15.11 Yoga Mudra (with concentration)



*Technique: (Very important)*

1. Sit on the ground in *Padmasana*.
2. Relax the body and close the eyes.
3. Now, *exhale* slowly, concentrate on the *Mooladhara chakra* and retain the breath.
4. *Inhale* slowly-simultaneously raise the concentration from *Mooladhara chakra* to *Aajna chakra*.
5. Retain the breath while concentrating on the *Aajna chakra*.
6. Now, while bending forward, *exhale* slowly and with the forehead touching the ground.
7. Feel that the consciousness and breath is moving down wards from *Aajna Chakra* to the *Mooladhara Chakra*.
8. Retain the breath *outside* and concentrate on the *Mooladhara chakra*.

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"Develop nobility. Embrace spirituality" - Swami Sivananda

9. *Inhale* and bring the trunk to the vertical position. Feel that the breath and consciousness is moving upwards from Mooladhara Chakra to Aajna chakra.
10. *Hold* the breath, as long as you can, comfortably, and concentrate on the Aajna Chakra. (*As in No.5*).
11. Exhale and bend forward *to repeat the process*.

*Duration:* In the beginning do it for a minute. Slowly increase the duration upto *fifteen minutes*.

See that breathing is as slow as possible with comfort.

*Benefits:*

1. Practice before meditation gives much advantage.
2. Develops awareness.
3. Relieves tension and anger since this is *a stress relieving technique*.

### **15.12 Mahamudra with concentration**

*Technique:*

1. Sit on the ground.
2. Place the *right heel* under the anus and stretch the left leg straight in front of the body.
3. Bend the body forward, a little just enough to hold the left great toe with both the hands.
4. Be at ease, and *inhale* deeply and *retain* the breath.
5. Do *Moola Bandha* and *Sambhavi Mudra*.
6. During this Kumbhaka state, move the awareness between Mooladhara Chakra, *Vishuddha Chakra* and Aajan chakras, as long

as possible by retaining the breath, comfortably.

7. Exhale slowly.
8. Now, carry on the same process with left heel and repeat the whole process.
9. Do it *three times* with each leg in the beginning. The number of rounds can be increased slowly.
10. The retention of breath for a long time is better.

*Benefits:*

1. It is an excellent technique for meditation.
2. It helps to remove abdominal disorders.

### **15.13 Maha Bheda Mudra**

*Technique:*

1. Sit on the ground.
2. Place the *left heel* under the *anus* and stretch the right leg in front of the body.
3. Bend forward and catch hold of the great toe with both hands.
4. *Inhale* to the maximum extent and then *exhale deeply* and *retain the breath outside* (Bahya kumbhaka).
5. Do *Jalandhara bandha*, *Moola bandha* and *Uddiyana Bhandas*.
6. Concentrate at the tip of the nose.
7. Concentrate *the mind* on *Mooladhara*, *Manipura* and *Vishuddha Chakras*. Concentrate on each Chakra for a few seconds.
8. Rotate the concentration on these Chakras as long as the breath retains outside.



9. Then, release the Uddiyana Bandha, Moola Bandha and at the end Jalandhara Bandah. (*Bheda means to penetrate*).

*Benefits:*

1. As in Maha Mudra.
2. It is very powerful mudra to unite oneself with the inner self.

### **15.14 Naumukhi Mudra** (Nine gates closing)

*Technique:*

1. Sit in *Padmasana* or in *Siddhasana*.
2. *Inhale* deeply and slowly.
3. Raise the conscious from Mooladhara chakra to *Sahasrara Chakra*.
4. Concentrate on each of this chakras one by one [(i) Mooladhara, (ii) Swadhistana, (iii) Manipura, (iv) Anahata, (v) Vishuddha, (vi) Ajan, (vii) Bindu, (viii) Sahasrara.
5. *Inhale* deeply and retain the breath.
6. Close the ears, eyes, nose and mouth as explained in *Yoni mudra*.
7. Do *Moolabandha* and *Vajroli Mudra*.
8. During the *retention* of breath *inside* concentrate on the *Sahasrara*.
9. Hold the breath as far as possible.
10. Release the nostrils and exhale slowly. Simultaneously, release Moolabandha and Vajroli Mudras but keep the fingers in the position.
11. Stay in this mudra as long as possible.
12. By closing these gates two ears, two eyes two nostrils, mouth, anus and the urinary passage one can pierce into the tenth gate in the

crown of the head, *Sahasrara*, the gate of Brahman.

13. At the end of *exhalation*, rest a little and repeat it again.

*Benefits:* 1. As in Yoni Mudra 2. This is a more powerful mudra.

### 15.15 Pashinee Mudra (the folded mudra):

*Technique:*

1. Do halasana and separate the feet one and a half feet apart.
2. Bend the legs at the knees
3. Draw the thighs towards the chest till the knees touch the ears, shoulders and ground.
4. Wrap with the arms tightly the back of the legs and head.
5. Breath slowly and deeply while concentrating on the *Manipura Chakra*.
6. Stay in this pose as long as possible.

*Benefits:*

1. Achieves balance and tranquility to the nervous system and thus *induces pratyahara*.
  2. Stimulates all the spinal nerves.
  3. Stretches back muscles perfectly.
  4. Properly massages abdominal organs and tones up the sexual organs
- Note:* Do not give much strain to the back muscles.

### 15.16 Aadi Mudra

*Technique:*

1. Sit straight in any one of the meditative sitting poses.
2. Close all the fingers except thumbs.

3. Keep the closed fist firmly on the knees.
4. One will have good concentration.

### 15.17 Chin Mudra

#### *Technique:*

1. Sit straight in any of the sitting poses.
2. Touch the middle of the thumbs, with the tip of the pointing fingers.
3. Stretch the other three fingers, middle, ring and little, straight.
4. Concentrate.

### 15.18 Darpana Mudra

#### *Technique :*

1. Catch hold of the middle and ring fingers with the thumbs of both hands, separately.
2. Stretch the little and pointing fingers of both hands.
3. Now, face the right-hand palm upwards. Place the left hand palm downwards, over the right hand palm, in that position.
4. Place the right hand palm facing upwards. Now keep the stretched little and pointing fingers (facing downwards) of the left hand, over the right hand stretched little and pointing fingers.
5. Now, release both the middle and ring fingers of the right hand over the left hand and immediately with the left hand thumb catch hold the released right hand ring and middle fingers.
6. Again, release from below, both the middle and ring fingers of the left hand under the right palm. Now, catch hold of these fingers with the right thumb.
7. Keep this locked position of both the hands firm. Find that there is a small hole in between the locked palms.

8. Stand in front of SUN God in the morning. Cover the eyes with the locked hands and see the SUN through the hole with one eye. Stay in this position for few seconds, thus the sun's rays fall on one eye.
9. Repeat the same with the other eye also. Thus, both the eyes get dosing of the sun's rays (dose = amount of radiation received).
10. During this mudra, breathing stops automatically, while concentrating upon dosing of the rays on the eyes.
11. In the beginning, do dosing of Sun's rays for a few seconds and slowly increase the duration to a few minutes, as per ones capacity.
12. One should visualise, *morning rising Sun only*, not the evening setting Sun.
13. After visualising the Sun, as above, wash both the eyes with cold water thoroughly.
14. In general, whenever one feels uneasy in looking or overstrained through constant reading and writing, then, clean both eyes thoroughly with cold water.
15. Take rest for a while, with closed eyes concentrating at Aajna chakra. Repeat your *Ista Mantra* all through the practice mentally.

*Benefits:* Eye sight gets improved and one can remove the spectacles off in a short time of sincere practice with devotion. This is a boon to the eye sight.

*Note:* One who finds it difficult to practice this Mudra, then one can see the Sun with a small hole on a cardboard or with finger locked hands forming a hole through the palms and get the rays dosed over the eyes.

*Suggestions for improving eye-sight :*

1. One should walk over the grass ground in the early morning, *without* using chappals. Dew drops present over the grass in the early

morning will act as a medicine, and invigorate the various centres of the body situated *underneath* the feet.

2. Daily take one or two raw carrots in the morning.
3. Take sprouted cereals as they are very good for alround health.
4. *Trataka Kriya* will remove almost all the diseases of the eyes. Sit in front of a burning candle - look to the flame, constantly, without winking the eyelids, till the tears drop profusely. Then, close the eyelids and visualise the Jyoti at Ajna Chakra. Repeat your *Ista Mantra* all through each and every practice.

*Another method for Improving the eye-sight :*

(as taught by H.H Paramahansa Yogananda Maharaj)

1. With closed eyes, concentrate on the *medulla oblongata*.
2. Feel that the power of vision flowing in the eyes through the optic nerve into the *retina*.
3. For one minitue, concentrate on the retina.
4. For a few times, open and close your eyes.
5. Turn the eye-balls upward, then downward, then to the left and then to the right.
6. Move the eye balls, from left to right and from right to left.
7. Fix the gaze on the spot between the eye-brows.
9. Visualise the flow of *Life Energy* from the medulla oblongata into the eyes.
10. And the *Life Energy* transformed into two search lights.
11. This exercise is beneficial physically and mentally.

*Note: Neti Kriya :* Both varieties such as Sootra neti and Jala neti will help a lot in the improvement of eye sight as well as curing the eye diseases.

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"Laziness is the father of disappointment and failure" -  
Swami Sivananda

## 16 ANAHATA SOUNDS (*Laya Yoga*)

1. The sound that emanates from *Pranava Nada* is *Brahman* only which is of the nature of effulgence.
2. It is also termed as Omkara Dhvani.
3. Hear and observe minutely the internal sound through the ears by closing them with the thumbs.
4. One becomes deaf to the external sounds on hearing those sounds.
5. In the beginning of the practice one will be able to hear many loud sounds with closed eyes and ears.
6. The mind at first having concentrated on one sound, becomes one with sound, and gets absorbed in *chit-akasa*.
7. Thus, the *chitta* which is always absorbed in the inner sound, does not long for any sort of sensual objects.
8. The mind gets absorbed with the cessation of sound and this state is known as *Turiya* state. It is the *Unmani* state.
9. Mind thus gets absorbed along with the *prana*, by constant practice of concentration upon the *Nada*.
10. The body lies like a log of wood without any sense of feeling of heat or cold, joy or sorrow.
11. Hearing of mystic sounds is a sign of the purification of Nadis.
12. *Anahata* sounds emanates from *Sushumna nadi*.
13. Beginners can hear such sounds by closing their ears.
14. One will have to concentrate on the loud sounds at first and slowly proceed further to contemplate on the subtle sounds and from subtle sounds to subtler sounds.

15. Advanced students can concentrate on these *Anahata sounds* even without closing the ears.
16. In turn, you will be able to hear ten kinds of sounds through the ears. They are: (i) Chini, (ii) Chini-bhini, (iii) Bell, (iv) Conch, (v) Lute, (vi) Cymbals, (vii) Flute, (viii) Drum, (ix) Double-drum and (x) Thunder.
17. Keep the mind one pointed to hear the sound.
18. One may hear any one of the above sounds.
19. Hearing of sounds through Nada is known as *Laya yoga*.
20. Hearing of sounds can also be effected by the concentration
  - (a) at the tip of the nose
  - (b) at the space between the two eye-brows, i.e., *Brumadhya Dristi*.
  - (c) by meditation on the five tattwas.
  - (d) by meditation on the *Soham Manta*, *Aham Brahmasmi*, *Tat Twamasi*, *Mahavakyas*.

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### **MOUNA**

"Mouna is not shutting up the mouth. It is Eternal Speech. That state which transcends speech and thought is Mouna".

"To achieve this- hold something firmly and trace it's back. By concentration mouna results. When practice becomes natural it will end in mouna. Meditation without mental activity is *mouna*. Subjugation of mind is meditation and deep meditation is *Eternal speech*."

Bhagavan Ramana Maharshi

(Conversation with Ramana Maharshi recorded by Paul Brunton)

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"Likes and dislikes are the causes of your bondage" -  
Swami Sivananda

## 17 YOGIC DIET

Yogic diet should be (i) simple (ii) light (iii) bland (iv) wholesome (v) easily digestible, and (vi) nutritious.

Those who spend most of their time in pure meditation only need very little food. One should be simple and natural in eating.

One should give up non-vegetarian diet as the first step in spiritual advancement. For one whose stomach is loaded with non-vegetarian diet, the Divine Light will not descend. Moreover, cancer mortality is very high in non-vegetarians in many countries. Vegetarian diet keeps up sound health till old age.

I may add here a quotation from *H.H. Sri Swami Sivanandaji Maharaj* "Regard every living being as thy self and harm no one. The law of Karma is inexorable, unrelenting and immutable. The pain you inflict upon another will rebound upon you and the happiness you radiate to another will come back adding to your happiness".

One must develop certain vairagya if one wishes to stop eating mutton, etc.

A few guide lines for self judgement in right earnest are given below:

1. One can see with his own eyes, the pitiable, struggling condition at the time of slaughtering a sheep. Thus mercy and sympathy, arises in ones own heart.
2. Cow slaughter tentamounts to killing of one's own mother.
3. On account of fear and anger of the animal that is facing slaughter, causes various poisons in the blood.
4. One can see how the rotten muscles, intestines, kidneys and other nasty parts of the animal, which emit bad smell.



The above points will induce vairagya and a strong disgust and hatred towards meat eating.

In order to avoid constipation, the food should contain some fibrous materials or husks to form faecal matter.

When the digestion process is going on in the stomach, water should not be taken. Otherwise, the digestive juices get diluted and thus impair digestion. Of course, one can take a glass of water after finishing the meal.

To get energy one takes food. In turn, food supplies energy to the body and the mind.

One can maintain the body by the yogic technique of absorbing the energy directly from the sun or the *cosmic prana*. Thus a yogi who knows this technique of drawing cosmic energy, can live without food altogether. Thus, the yogi gets *Kaya Siddhi*, i.e., perfection of the body.

Sanyasins, who live on public alms get the required energy through the power of meditation. Such a unique yogic method of getting energy is not at all known to the medical doctors and scientists.

A divine wave bathes all the tissues with the divine nectar during concentration of the mind. All the cells get rejuvenated.

**Mithahara** :One should take whole some sattvic food so as to fill half of the stomach. One fourth should be filled with water and the rest one fourth for expansion of gas and for propitiating the Lord.

*Articles to be avoided:*

1.Putrid and stale foods 2.decomposed fermented 3.unclean and twice-cooked 4.foods kept overnight 5.highly seasoned dishes 6.chutnies 7.hot curries 8.meat and fishes 9.chillies 10.sour articles 11.tamarind 12.mustard 13.all kinds of oil 14.asafotida 15.salt 16.garlic 17.onions 18.black gram 19.all bitter things 20.dry foods 21.black sugar 22.vinegar

23.alcohol 24.sour curd 25.acids such as citric acid 26.pungent articles  
27.roasted things 28.vegetables which cause heaviness 29.over ripe or  
unripe fruits 30.pumpkins etc.,

Meat make a man scientist but rarely a yogi, philosopher. Onion and garlic are worse than meat eating.

Most of the food stuffs contain a small quantity of salt. Eventhough one may not add salt separately, the required quantity of salt is derived from the other food stuffs.

Salt excites passion. By giving up salt no ill effects are produced and will not produce deficiency of hydrochloric acid needed for digestion.

*Mahatma Gandhi and Swami Yogananda* gave up salt for over twelve long years. Giving up salt helps in controlling the tongue and in developing will power.

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### **Spiritual Pearls of Swami Sivananda -**

13. One must be bold enough to face one's faults. This is the one thing that ensures quick spiritual progress.

14. All mantras bring the same value. Simply choose that one which appeals to you and stick to it. Make it a confirmed habit. For variety sake, you may also repeat other mantras but for mental Japa through out the day, stick to one and make it a firm habit.

15. Study of spiritual books is also good and will guide and help you in everyway.

## 18 PHYSIOLOGY OF LUNGS

One should try to understand the mechanism of Lungs, before one takes up the practice of *Pranayama*. With this end in view, a broad out line about the working of lungs is explained here.

A pair of lungs are situated one on each side of the chest along with the air passages. The spongy and porous lungs are situated in the *thoracic cavity* of the chest. In between the lungs the heart, the greater blood vessels and the larger air tubes are situated. The lungs contain innumerable air sacs which contain air. Lung tissues are very elastic in nature. These air sacs are covered by a delicate serous membrane known as *pleura* which contains *serous fluid* to prevent friction of the lungs while breathing. One wall of the serous membrane (pleura) closely adheres to the lungs and the other wall is attached to the inner wall of the chest.

The *right lung* consists of *three lobes* and the left lung consists of *two lobes*. And each lung consists of an apex and a *base*. *Diaphragm* is a muscular structure which acts as a dividing wall between thorax and abdomen. The apex of the lungs situated above near the root of the neck. Practice of *Kapalabhati* and *Bhastrika* pranayamas and deep breathing exercises develops the lungs. One will have powerful, sweet, melodious voice.

We draw the air through the nose and in turn, air passes through the pharynx (throat), larynx (voice box) and into the trachea (wind pipe). Further, air passes from trachea to the right and left *bronchial tubes*. They are subdivided into smaller tubes known as *bronchioles* which terminate in minute divisions called *air-sacs* (alveoli) of the lungs. The lungs contain millions of such air sacs.

The air is drawn into the lungs because of the movement of the *diaphragm*. When the diaphragm is pulled down the volume of the thoracic cavity increases. This automatically increases the size of the

chest and lungs and due to which the outside air rushes into the space inside lungs. The chest and lungs contract when the diaphragm relaxes and thus the air is expelled from the lungs.

*Vocal cords* are located in the larynx (voice box) by which sound is produced. vocal cords get affected because of excessive strain during continuous lecturing or singing, thus the voice becomes hoarse. In females, these vocal cords are shorter and hence they have a sweet melodious voice.

In a healthy person, the rate of respiration is sixteen per minute. In pneumonia disease, the respiration increases to sixty or more. In an Asthma patient, the bronchial tubes become spasmodic and get contracted which results in difficult breathing.

*Pranayama exercises* removes the spasm of these tubes.

The *pharynx* is a muscular chamber. This is a common passage for air and food. The pharynx is connected to larynx through *glottis*, which is a slit like opening. There is a flap called *Epiglottis* which acts like a lid over glottis and prevents food from entering into larynx. Epiglottis acts like a safety valve. Air from pharynx enters the larynx while the food enters into *oesophagus*.

Per chance, when a food particle enters into respiratory passage, immediately one gets cough and the food particle is thrown out.

Blood is purified in lungs. *Arteries* carry the bright-red blood, pure oxygenated blood from the heart and distribute to all the different parts of the body. Veins carry the impure, blue deoxygenated blood of the system. The right side of the heart contains impure blood. The impure blood goes to the lungs for purification and gets distributed amongst the tiny air cells (alveoli) which are millions in number. When we inhale, the oxygen of the air comes in contact with the impure blood through the thin walls of the hair-like blood-vessels of the lungs known as *pulmonary capillaries*. The walls of these capillaries are very thin like a thin muslin cloth. Through these capillary walls oxygen penetrates.

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"Do your duties well. Be wise and firm" - Swami Sivananda

When the oxygen comes in contact with the tissues, a form of combustion takes place. The waste products and poisonous matter generates carbonic acid gas and the blood takes up this carbonic acid gas and goes to the lungs for purification.

The purified blood is carried by the pulmonary vein to the left auricle and thence left ventricle. From this ventricle (left) blood is pumped into the biggest artery known as "*aorta*". Again, from *aorta*, it passes into the different arteries of the body. In a day, it is estimated that about *19880 litres* of blood travels through the capillaries of the lungs for purification.

Pure blood travels through the arteries and into the thin capillaries. From these capillaries, the lymph of blood exudes, bathes and nourishes the tissues of the body.

Respiration of tissues takes place and they take oxygen and release Carbon-dioxide. Then, all the gaseous impurities are taken by the veins to the right side of the heart. Thus, the entire unending process goes on uninterruptedly.

Do you not remember the highest spirit-God, who is all along helping us continuously in breathing and in turn purification of blood, digestion, circulation, excretion and all.

The *Antaryami*, the *Indweller* of our hearts supervises the entire process of our inner factory as a *Drashta*. Without *HIS* presence, the heart cannot pump the blood into arteries. Lungs cannot carry out the process of purification of the blood.

Let us all, pay our silent homage unto Him. Let us remember Him at all times. Let us feel His presence in all the cells of our body.

May the Blessings of the Lord, the Indweller of all, be ever upon us all.

Subhamastu nityam - Loka samasta sukhino bhavantu!

Om Tat Sat Om. Jai Gurudev! Jai ho! Jai ho!!

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"The Universe is in you. Yoga confers self-mastery" -  
Swami Sivananda

## 19 PRANAYAMA

*Pranayama* is not a physical object and one may not be able to see it with the physical eyes. But one can sense its existence by the process of inhalation, retention and exhalation, that is, by respiration. Prana is *Vital force*.

Prana is really a single vital energy. But, appears to be many, because of its varied functions.

*Pranayama* is the fourth Anga of the Ashtanga yoga of Patanjali Maharshi. May His blessings be ever upon us all.

"*Tasmin sati svasa praswasayor gativichhedah pranayamah*".

- *Patanjali yoga sutra-Ch.II.S.49*

The control of prana is the stoppage of inhalation and exhalation, which follows after securing the steadiness of pose-Asana.

*Prana* is sukshma, subtle. *Breath* is sthula. By control over this breath (sthula) one can control the subtle prana inside the body.

Control of Prana, means, control of mind. Mind cannot operate without the help of prana. The vibrations of prana alone produce thoughts in the mind. *Eg: Fly wheel of an engine.*

When the fly wheel is stopped, automatically the other wheels stop. In the same way, the regulation of external breath controls the *vital prana*. Heat, light, electricity, magnetism are the manifestations of prana.

Prana is the link between the *astral* and *physical body*. When the thread-like prana is cut-off, the astral body separates from the physical body. Death takes place.

It is the prana that one is breathing rather than the atmospheric air. There should be no strain in any stage of pranayama.

Pranayama starts its functioning from the very moment the child is conceived. It is known as *Jyesta* and *Sresta*, i.e., old and best, as enumerated in Upanishad.

Through the help of prana alone, one is able to see, hear, talk, sense, think, feel, will and know etc. Hence, Sruti declares "*Prana is Brahman*".

Heart is the seat of Prana.

Anthakarana is one, yet it assumes four forms., viz (i) Manas (ii) Buddhi (iii) Chitta, and (iv) Ahankara.

In the same way, though the prana is one, in essence, it assumes *five* important forms and *five* minor forms.

Important ones are: (i) Prana (ii) Apana (iii) Samana (iv) Udana (v) Vyana, according to their different functions.

Name of the Prana, its location and its functions are given below :

Name	Location	Function
1. Prana	Heart	Respiration
2. Apana	Anus	Excretion
3. Samana	Naval	Digestion
4. Udana	Throat	1)Deglution(swallowing of food) 2)Takes the jiva to sleep 3)Separates the astral from the physical at the time of death.
5. Vyana	All pervading	Circulation of blood.

Sub pranas are: (a) Naga (b) Kurma (c) Krikara (d) Devadatta and (e) Dhananjaya.

Subpranas and their functions are given below :

Name	Function
1. Naga	Causes eructation and hiccup (hiccough)
2. Kurma	Performs the function of opening of eyes.
3. Krikara	Induces hunger and thirst
4. Devadatta	Does yawning
5. Dhananjaya	Causes decomposition of the body after death.

Whose breath goes out through the head, after piercing the *Brahmarandhra* is never reborn again.

Eg: H.H.Sadguru Sri Sri Sri Kavya Kantha Ganapati Muni-Naayana.

Because of prana alone mind moves. Mind cannot move, if the prana is stopped, and state of stitllness assumes. So, the stopping of the prana is Pranayama.

The various pranayamas indicated in Hatha yoga, like, Sitali, Sitkari, etc., are not relevant here. Of course, a few varieties of pranayamas in the beginning are to be practised.

*Astanga yoga* is concerned with Kumbhaka only.

1. *External Kumbhaka*: Exhale and stop there without further inhaling. This is external Kumbhaka.
2. *Internal Kumbhaka*: Stop the breath inside without further exhalation. This is internal Kumbhaka.
3. *Kevala Kumbhaka*: At times, breath stops automatically whether it is inside or outside. It is Kevala Kumbhaka.

*Benefits :*

1. Through the method of Pranayama, the senses and the mind get
- "Equal vision is the touch-stone of devotion" - Swami Sivananda



harmonised effectively.

2. The body becomes healthy and strong.
3. Digestes food well.
4. Excessive fat gets reduced.
5. Pranayama practitioner will have a bright face, and he will be free from diseases like cold, cough etc.
6. Apices of lungs will get proper supply of oxygen. Pranayama ensures improvement in the quantity and quality of blood in the system.
7. The process of metabolism will be carried out in a most efficient manner.
8. Pranayama purifies all the internal organs. Our main aim is to get *Sattwa Guna* to its maximum manifestation. The main purpose of Pranayama practise is to make the aspirant fit to practice concentration.

*Impotant Note:*

1. One should relax in *Savasana* for atleast ten minutes and then start pranayama exercises.
2. Relaxation in *Savasana* ensures calmness in the mind and body which will be the prerequisite for the practice of pranayama exercises.
3. Sit erect with head, neck and spine, in any one of the sitting poses.
4. All pranayama exercises are to be practiced in one sitting pose.

*Pranayama Practitioner should avoid the following:*

1. Company of Women and of worldly minded people.
2. Sitting before fire.
3. Performing yatra, walking long distances.
4. Carrying heavy loads and taking Cold bath in the early morning.
5. Uttering harsh words and Speaking untruth.

6. Dishonest practices, stealing.
7. Killing of animal and all kinds of himsa, either in thought, word or deed.
8. Enmity and hatred towards any person and fighting and quarreling with others.
9. Prouddness, back-biting and double dealing with others and crookedness, cunningness.
10. Talking other than spiritual (i.e. Moksha and Atman etc.).
11. Cruelty towards dumb creatures-animals and human beings.
12. Too much fasting and eating only once, everyday.

### 19.1 Deep Breathing Exercise

#### *a) Technique:*

1. Gently press and close the right nostril with right thumb.
2. With left nostril breath in and breath out slowly for six times without producing any sound.
3. Then, close the left nostril with the little and ring fingers of the right hand and inhale slowly through the right nostril and exhale *without producing* any sound for six times. This constitutes one round.
4. Do three rounds in the beginning.
5. The number of rounds can be increased as per one's capacity and convenience.

#### *b) Technique:*

1. Gently press and close your right nostril with the right thumb.
2. Breath in slowly with the left nostril to the maximum extent.
3. Immediately, close the left nostril with the little and ring fingers

and slowly exhale through the right nostril by removing the thumb.

4. There should be no retention.
5. Breath in with the right nostril slowly. Close the right nostril and with the left nostril breathout slowly. This constitutes one round.
6. To start with do six rounds and then increase one round per week. Thus, increase it to twelve rounds.
7. There is no Kumbhaka (retention) here.

*c) Technique:*

1. Sit in any one of the sitting poses.
2. *Inhale* and *exhale* through both the nostrils, without producing any sound.
3. During *inhalation*, the chest and lungs expand and feel that the fresh air is entering in, and during *exhalation*, contract the lungs, as much as possible, and feel that all the impurities are going out.
4. Repeat the same for 12 times. This constitutes one round. One can do 2 or 3 rounds.

*d) Deep breathing with retention is known as "Sivananda Pranayam".*

*Benefits:*

1. Clears the bronchial and nasal passages.
2. Relieves from cold and head ache.
3. Increases the breathing capacity of the lungs.

## 19.2 Naadi Sodhan Pranayama

Process of regulation of breath is termed as "*Pranayama*". One can effectively control all the various functions in the body by controlling the act of breathing.

There are many varieties of exercises in *Pranayama*, to suit to the different constitutions.

One should clean the nadis first to derive the maximum benefit from pranayama practice.


There are two varieties of *nadi suddhi* practices:

- 1 One is with the use of Bija known as *Samanu*, and the other is
- 2 without the use of Bija known as *Nirmanu*.

*Samanu (with Bija)*

1. *Technique: (applies to Nirmanu also)*

1. Sit straight either in *Padmasana* or in *Siddhasana*.
2. Offer prayers unto *Sri Ganesh* and *Sri Gurudev* before one starts the practice.
3. Meditate on "YAM" and inhale through "ida" (left nostril) sixteen times of bija mantra "YAM".
4. Do *Kumbhaka* 64 times of bija "YAM".
5. Exhale 32 times of bija "YAM" through right nostril "Pingala".
6. From *Manipura Chakra* at the naval, the fire is raised and united with the prithvi at *Muladhara chakra*.
7. Then, inhalation follows from the Pingala (right nostril) with the Vahni Bija "RAM" 16 times.
8. *Kumbhaka* with 64 times of "RAM" Bija, and
9. *Rechaka* with 32 times "RAM" through left nose - *Ida nadi*.
10. Then, meditate on the lunar brilliance, gazing at the tip of the nose.

11. Again, inhale with Ida (left nostril) *16 times* with the japa of "THAM" .
12. Kumbhaka has to be done with Bija "VAM" *64 times*, with the idea that the nadis have been flooded by nector.
13. Now, exhale through right nostril pingala, with Bija of "LAM" and considers himself thereby gets strengthened.

Note : Make Jaladhara Bandha after inhalation and do Kumbhaka at each step.

## 2. Technique:

1. Inhale through left nostril at full length, as per one's capacity.
2. Retain it for a longer period and then,
3. Exhale through right nostril.
4. Again, inhale fully with right nostril,
5. Retain fully and then
6. Exhale through the left nostril.
7. This constitutes one round. Do it for three times in the beginning and increase the rounds at the rate one round per week.
8. Purification of nadis can be achieved by these above two varieties of practices.

Now, a few important pranayama exercises are given below. They are also useful in *awakening kundalini*.

### 19.3 Kapla Bhati (Skull cleaning and shining)

*Kapala bhati* prepares one for the practices of *Bhastrika Pranayama*.

#### Technique:

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"Learn to obey. Learn to bear insult" - Swami Sivananda

1. Sit in any one of the sitting poses, keeping the spine and neck erect.
2. With a slight movement of the lower abdomen, through both the nostrils exhale quickly.
3. Concentration should be on the tip of the nose.
4. *One should not contract the face muscles.*
5. Short inhalation should follow each exhalation.
6. In the beginning, start with one expulsion per second thus do ten expulsions per round. Do two or three such rounds.
7. With normal breath take rest at the end of each round.
8. Slowly, one can increase ten expulsions per round, per week, till one gets 120 expulsions in each round.
9. Practice three rounds in the morning and three rounds in the evening.

*Benefits:*

1. Cleanses the skull, the respiratory system and the nasal passages.
2. Removes the phlegm and the spasm in the bronchial tubes.
3. Relieves and cures Asthma.
4. Heart functions properly. Removes the impurities of the blood.
5. Tones up the circulatory, respiratory and digestive systems effectively.

**19.4 Ujjai Pranayam** (Atha Ujjai) (Loud sound producing)

Mukham Samyamy Naadibhyaamakrushya Pavanam Shanaih ।

Yathaa lagati Kanthaatu Hrudayaavadhi Saswanam ॥ HYP-51

Poorvavatumbha Yotpraanam Rechayedindyaatah ।

Shleshmadoshaharam Kante Dehaanala Vivardhanam ॥ HYP-52

Note: Bhastrika is a combination of *Kapalabhati* and *Ujjai*. Practice

"Learn to speak measured words" - Swami Sivananda

Kapalabhati and Ujjai to start with.

*Technique:*

1. Close the mouth and eyes.
2. With the partial closure of the glottis, inhale through both the nostrils in a smooth and uniform manner.
3. Expand the chest during inhalation.
4. Produce continuous and uniform sound during inhalation with the partial closure of glottis.
5. Feel incoming air during inhalation on the roof of the palate with a sound.
6. *Care should be taken not blot the abdomen during inhalation.*
7. Exhale slowly and deeply through both the nostrils.
8. There is no change in inhalation but, *after some days of practice, you can exhale through the left nostril by closing the right nostril with the right thumb.*
9. Repeat the process for ten times. Slowly, increase the number of rounds according to one's capacity.

*Benefits:*

1. Gives good exercise to the lungs.
2. Invigorates the nerves and the entire system.
3. Does good to persons suffering from *high blood pressure* or coronary problems, when done in a *reclining position*.

### **19.5 Bhastrika Pranayam (Rapid movement like bellows)**

*Atha Bhastrika*

Samyakpadmaasanam Baddhwaa Samagreevodarrah sudheeh |

Mukham Samyanya yatnena Praanam Ghraanena rechayet || HYP-60

Yatha lagati hrutkanthe kapalavadhi Saswanam |

Vegenaa poorayechhapi Hrutpadmaavadhi Maarutam || HYP-61

Punavirechaye tadwalpoorayechha punah punah | HYP-62

It is a combination of *Kapala bhati* and *Ujjai pranayama*. Practice Kapalabhati and Ujjai first to start with, and then practice Bhastrika pranayama.

#### *Technique:*

1. In quick succession, deep and rapid expulsion and intake of breath through the nostrils should follow one another.
2. Contraction of abdomen at each expulsion and expansion of abdomen at each inhalation should be there.
3. Start with ten expulsions of breath for each round.
4. The final expulsion in each round should follow deep inhalation and retention of breath as long as one feels comfortable.
5. Take rest at the end of each round.
6. Do three rounds. Limit the number of rounds to three. But, increase the expulsions from *ten to thirty* per round gradually.

#### *Benefits:*

1. Increases the gastric fire and relieves from the inflammation of the throat.
2. Destroys accumulated phlegm and cures the diseases of the nose and chest.
3. Eradicates Asthma, consumption, excess of wind and bile.
4. Gives warmth to the body and ensures good health.



5. This pranayama is very helpful to protect from cold when you are in a cool region with scanty warm clothing.

One will be able to derive sufficient warmth in the body quickly. Purifies the nadis effectively and it is the *most beneficial* of all varieties of Kumbhakas.

6. *Bhastrika pranayama* with kumbhaka enables one to pierce through the three granthis located in Sushumna. Thus, awakens the Kundalini very quickly. Practitioner will *never suffer from any sort of disease*.

*Caution:* Never go to extremes.

*Note:* Rest for a while, when you experience any sort of giddiness. During winter, this can be practised twice, both morning and evening and only in the morning hours during summer.

### **Bhastrika Pranayama with Kumbhaka**

*Technique:*

1. Inhale and exhale quickly, twenty times, then inhale through the *right nostril*.
2. *Retain* the breath as long as you can. Do it comfortably.
3. *Exhale* through the left nostril.
4. Again, inhale through the *left nostril*.
5. *Retain* the breath, and then
6. Exhale through the right nostril
7. Mentally repeat "OM" with utmost bhava and meaning through out this practice.
8. During Bhastrika pranayama kumbhaka can be combined to derive maximum benefit. Make Jalandhara Bandha before Kumbhaka.

## 19.6 Sitali (Cooling pranayama)

*Atha Seetali*

Jihwayaa vaayumaakrushya Poorvavatkumbha saadhanam ।

Shanakaairghraana randhraabhyaam

Rechayetpavanam sudheeh ॥ HYP-57

*Technique:*

1. Form the lips to 'O' shape by opening the mouth.
2. Protrude the tongue like a tube.
3. Draw in air through this tube.
4. As much as possible. fill the lungs with fresh air.
5. After such inhalation, withdraw the tongue and close the mouth.
6. Make a chin-lock by lowering the head and touch the collar bone with the chin during retention of breath.
7. Slowly exhale, after bringing the head erect, through both the nostrils.
8. Do as directed above for *fifteen* times daily

*Benefits:*

1. Cools the entire system of the body and Soothes the eyes and ears.
2. Purifies blood.
3. Quenches thirst and appeases hunger.
4. Cures chronic dispepsia, i.e. indigestion
5. Cures inflammation of the spleen and various skin diseases.
6. Cures low fever, biliousness and phlegm disorders.

## 19.7 Sitkari Pranayama ('Seet' sound producing)

*Atha Seetkari*

Seetkaam kuryaattatha Vaktre Ghraanenaiva Vijrumbhikaam ।  
Evamabhyasa yogena Kaamadevo Dwiteeyakah ॥ HYP-54

*Technique:*

1. Open the mouth.
2. Fold the tongue upwards inside the mouth to enable the tip of the tongue to touch the upper palate.
3. With a hissing sound, draw the air through the mouth.
4. Bring the tongue to its original position after such inhalation.
5. Retain the breath comfortably and then exhale slowly through the nostrils.
6. Do it for *six* times in the beginning and gradually increase the number of rounds.

*Benefits:* Same as in *Sitali pranayama*

**19.8 Sukha Puraka (Easy and comfortable breathing)***Technique:*

1. Sit in a comfortable pose while keeping the spine, neck and head erect.
2. Keep the middle and index fingers bent and the other three fingers stretched.
3. Close the right nostril with the right thumb.
4. Through the left nostril, inhale, *without producing any sound*, very, very slowly.
5. Then, close the left nostril with the little and ring fingers of the

right hand.

6. Then exhale through the right nostril, very very slowly, by releasing the right thumb.
7. Now, this completes half of the process.
8. Inhale through the right nostril and exhale through the left nostril. This completes one round.
9. The ratio for inhalation and exhalation should be 1:2.
10. During inhalation expand the lungs and in exhalation contract the lungs, as much as possible.
11. In the beginning, keep the ratio of inhalation and exhalation 5:10 seconds. Slowly increase the duration from 10 to 20 seconds.
12. You can safely introduce retention *after three month's regular practice*.
13. Then the ratio of inhalation, retention and exhalation must be only 1:2:2.
14. You may adopt the ratio of 1:4:2 after long practice, say at least for six months continuous practice.
15. You may do *Jalandhara Bandha* during retention. That is, after inhalation, bend the neck slowly and rest the chin on the collar bone.(chin lock)
16. This Bandha prevents the pressure of air moving upwards towards the head.
17. Lift the head and keep it erect before exhalation and then exhale.

**Warning:**

1. If one feels heaviness in the head, headache, giddiness, uneasiness

etc., that means, one is exerting much and putting pressure on the lungs.

2. Therefore, reduce the retention time.
3. Feeling of freshness, energetic and lightness of the body and mind, is the symptom of correct practice of pranayama.

*Benefits:*

1. Removes all the diseases, purifies the Nadis, steadies the mind during concentration.
2. Helps to maintain brahmacharya.
3. Increases the appetite and digestive power.

**19.9 Pranayam for the aged in Savasana:**

*Technique:*

1. **Very weak** persons can practice pranayama in *Savasana*.
2. Lie down flatly on the ground. Keep the heels together but the toes a little apart. Relax all muscles and the nerves.
3. Without making any sound, draw the breath slowly, through both the nostrils.
4. Retain the breath as long as one can do it with comfort.
5. Exhale slowly through both the nostrils.
6. Repeat the process *twelve* times in the morning and *twelve* times in the evening. Chant "OM" mentally.
7. This is a combination of Asana, Pranayama, Japa and Dhyana and Rest.

**19.10 Surya Bheda**

*Atha Soorya bhedanam*

Aasane sukhade yogee baddhwa Chaivaasanam tatah ।

Dakshinaangyaa samaakrushya Bahihstham

Pavanam Shanaih ॥ HYP-48

Aaa keshaadaa Nakhaagranchha Nirodhaavadhi Kunbhayet ।

Tatah Shanaih Savayanaagyaa Rechayetpavanam Shanaih ॥ HYP-49

*Technique:*

1. Sit erect in a sitting pose.
2. Keep the left nostril closed.
3. Inhale slowly, *without* making any sound, as long as one can do it comfortably through the right nostril.
4. Then, close the right nostril and retain the breath firmly pressing the chin against the chest.
5. Hold on the breath till one perspires from the tips of the nails and roots of hairs.
6. This is the limit of the sphere of practice.
7. Gradually, increase the period of Kumbhaka.
8. Without making any sound, exhale through the left nostril.
9. Exhale by forcing the breath up after purifying the skull.
10. Repeat "OM" mentally during the practice of this pranayama

*Benefits:*

1. Cures *Rheumatism* and various sorts of neuralgia.
2. Destroys the intestinal worms.
3. Increases the body heat and awakens kundalini sakti.

### 19.11 Bhramari Pranayama

*Technique:*

1. Inhale rapidly through both the nostrils.

2. Exhale rapidly through both the nostrils making the humming sound like *Bhramara*.
3. Continue the process till the body is bathed with perspiration.
4. Inhale through both the nostrils at the end and retain as long as one can do it comfortably.
5. Then, exhale slowly through both the nostrils.
6. One gets immeasurable joy.
7. In the beginning, body heat increases as the blood circulation increases.
8. Reduces the body heat due to perspiration.
9. Success in samadhi is attained by the yogi.

### 19.12 External Kumbhaka

#### *Technique:*

1. Inhale through the *left nostril* till one can count *three 'OM's'*.
2. Immediately, *without retention* exhale through the *right nostril* till one can count *six "OM's"*.
3. *Retain the breath outside* till one can count *twelve "OM's"*.
4. *Inhale the breath through the right nostril* till one counts three *"OM's"*.
5. Immediately, exhale through the *left nostril*, till you count *six "OM's"*.
6. Then, retain the breath *outside* till you count *12 "OM's"*.
7. The entire process constitutes one round.
8. Do *six rounds in the morning* and six rounds in the evening.

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"The fragrance of life is **R**ighteousness" - Swami Sivananda

9. Increase the duration gradually, i.e. the number of "OM's" counting.
10. Increase the number of rounds say, one round per week without any strain.

### 19.13 Pranayama while walking

#### *Technique:*

1. Stand erect and in this position i.e. with head straight, shoulders, back and with chest expanded.
2. Slowly, inhale, through both the nostrils, counting mentally *three times* "OM", one step for each count.
3. Retain the breath upto 12 counts of "OM".
4. Then, slowly, exhale with both the nostrils upto six counts of "OM".
5. This constitutes one round.
6. One can simply count OM as above without any counting of steps.
7. Feel pleasant to practice pranayama, while walking in an open place.
8. One can do natural pranayama repeating "OM" mentally during brisk walk.
9. *Kapala Bhati can also be done while walking.*

### 19.14 Pranayama according to Sri Sankaracharya(Aparoksha Anubhuti:118-120)

#### *Technique:*

1. While breathing out one should negate the universe.
2. While breathing in, one should always think "*I am Brahman*". i.e. "*Aham Brahmasmi*".



3. While retaining the breath one should firmly fix in that one thought alone "*Aham Brahmasmi*".
4. This is the pranayama of the wise and pressing of the nose is for those who does not know.
5. Total number of breaths comes to 21,600 times per day.

### **Sagarbha Pranayama**

1. It is the pranayama with mental japa of any mantra, either *Gayatri* or *OM*.
2. Offer salutations to one's own Guru and Sri Ganesh as soon as one sits for meditation.

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### **Spiritual Pearls of Swami Sivananda -**

16. Practice renunciation, austerities and meditation, as well as self-analysis. One must be bold enough to face one's faults. This is the one thing that ensures quick spiritual progress. Mere vedantic learning will not do. Face life boldly and be true to yourself. When you are true to yourself, you are also inturn true to others. May lord bless you with His grace.

17. At any time, at any place, you can repeat the Holy and purifying Name of Lord. Name is verily the Nectarine Divine. It is highly beneficial.

18. Nothing can dare to attack you, as long as you are in the invincible fortress of faith and devotion to God.

19. Proceed onward in the path of spiritual with adamantine faith, unceasing perseverance, fortitude in trials and ever relying on the spontaneous Grace of God. Amidst all the turmoils in life, in gain and loss, you must maintain God-consciousness.

## 20. INSTRUCTIONS FOR A SADHAKA

A sincere sadhak who wants to have quick evolution and to attain the final goal-God realisation must observe strictly the following rules.

He must observe these implicitly as the command of the Lord *within* residing in his heart as well as residing everywhere around him.

1. Live upon Sattvic food, i.e., free from hot, pungent or bitter things.
2. Milk and fruits are the best diet. But, one should be moderate in the intake of quantity otherwise, it makes one tamasic.
3. Take very light food in the evening. Milk and fruits are the best diet.
4. Have only moderate sleep.
5. Never sleep in the day time or in the afternoon, which will make one lethargic and dull.
6. Talk very little and *avoid talking about personalities. This is very important.*
7. Never criticise anybody, nor encourage others in this bad practise which is common. See that such thoughts do not enter in your mind. *Also avoid talking about one's own self.*
8. Never enter into any discussion or controversy. Never enter into any sort of conversation unless called upon to do so, or when it is found to be absolutely necessary.
9. Keep the vow of Brahmacharya.
10. Must look upon all women either as mothers or manifestation of the Divine Shakti.
11. Avoid worldly associations. Spend most of the time *in perfect solitude.*
12. Never forget Lord. Always repeat His Name, verbally or mentally.

13. Utilise early morning hours and also evening hours, for prayers, japa and meditation, without fail.
14. Crush out all sorts of desires.
15. Never allow to dwell any sort of doubt in the mind.
16. Have only pure and holy thoughts.
17. Be friendly with everyone and all.
18. *Never expect* any sort of respect or kind treatment from others.
19. Look upon the whole world as the manifestation of *Lord-Ram*.
20. Must, gradually, submit ones will to the Divine Will and thus give up egoism.
21. Constantly pray to Him to give strength to follow all these rules implicitly.
22. Meditate always on Him who pervades every where.
23. Give up selfishness and greed.
24. Do Good and Be Good to others without expecting any fruits in return.
25. Be contented with what Lord has given you. *Do not crave* for things which you do not possess.
26. *Never feel disturbed* if anything is taken away from you or if anything is lost out of what you have. *Every thing is His will. Let Thy will be done.*
27. Let all the desires of the senses be kept under check.
28. Always depend upon Him. Let the realisation of Him alone be the aim of life.
29. Everything happened in the past is only for the good. Have no thoughts or anxiety about the future. Do not ruminate over the

past, at all. Past is past. But live in the present in tune with the Lord always.

30. Face boldly any and every circumstance calmly and coolly. The past, the future and the present are in the hands of Him only. You may call Him - Ram, Shyam, Allah etc. The course of things as set by Him for each individual, can never be changed by mere worry or anxiety of the individual.
31. Live in the present, always and think only of Him, in all your actions. Thus, offer to Him all the actions performed. Your main duty is to surrender unto Him unreservedly to attain Him.
32. Give up Ahankar.
33. Love all alike. Always remain pure in heart, word and deed. Never be idle or sleepy.
34. Free yourself from all sorts of attachments whatsoever.
35. Remain always unconscious of the body and its wants. Take what is offered and be satisfied and never try to crave for things which are not given.
36. Go into solitude, now and again or near the seashore, river side, a hill or a grove of trees.
37. Take bath with cold water as often as one thinks necessary.
38. Never dissociate the mind from the thought of Him-Ram. The inner voice of Him 'Ram' always guides you. Your happiness or misery depends upon yourself, upon the state of your mind, and not upon your external conditions or circumstances.
39. He is alone Peace, Bliss and Love. Plead, pray, appeal, cry and weep and finally surrender yourself to Him.

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## 21 GURU TATWA

God Himself is manifesting in a personal form as Guru in order to guide the ardent devotees and aspirants. Guru's form is nothing but God's grace, itself. Guru is God. There is no difference at all. God and Guru are always in Union. Guru inspires the devotees. His very presence purifies all.

*Who is a Sadguru?*

A liberated soul (sage) a jivanmukta is the real Guru. He alone is the Sadguru. He is the replica of Brahman-identical with Supreme Self.

*One must have a command from God to be a Guru.* Just reading books cannot make a person a Guru. A person having direct knowledge of Atman through Anubhava(experience) and who has studied the scriptures and understood the essence, can alone be fit to be called as *Sadguru*.

Sadguru, generally, never exhibits any sort of miracles. He is no other than Brahman. Of course, some times, to instill faith in the hearts of aspirants and devotees and to inculcate enthusiasm and encouragement, he may exhibit miracles.

*A word from the lips of Sadguru is a word from God alone because God and Guru are one only.* His very presence is self-illumination. You will be able to know the greatness of the Guru by reading the sacred book "*Granth-Saheb*".

God teaches through a human body, because a man can learn only from a man.

Guru is the helper and the Mokshadwara himself. He is ever ready to liberate the souls. But the actual task of practical Sadhana lies on the aspirant himself. He can guide but one has to tread the spiritual path with utmost devotion and sincerity combined with total surrender.

*Why do we need a Guru?*

To know anything unknown one must seek guidance through some source or other, either in person or by observance of acts done by others.

Especially, in the path of spirituality, a guru is a must to guide the aspirant. For example, to burn a candle, you need another burning candle as source. In the same manner an illuminated, realised soul alone can enlighten another soul.

Very often, mind misleads. In such case, the Guru alone can remove pitfalls and obstacles and thus lead you along the right path. Guru guides you step by step in the spiritual path and leads you to Moksha.

Our scriptures are very many like a dense forest. They have esoteric meaning and hidden explanations. They have cross-reference too. Hence, to know the correct meaning hidden in the scriptures, Guru's guidance is a must. Otherwise how one will be able to know. Quite impossible to know the essence of the teachings without a Guru.

For every aspirant in the spiritual path a Guru is absolutely necessary. Guru will find out your defects and lead you to tread the correct path.

Because of egoism, one will not be able to find out one's own defects. It is just like that a man cannot see his back. So also, he cannot see his defects and his own errors. He must live with a Guru under his protection for the eradication of his evil qualities and defects.

However great they might be, all great ones had their teachers. All the sages, saints, prophets, great men, incarnations have had their own gurus.

A few examples of Mahatmas and their Gurus are given below:

1. Swetaketu learnt the nature of truth from Uddalaka.

2. Maitreyi from Yajnavalkya.
3. Bhrigu from Varuna.
4. Narada from Sanatkumara.
5. Nachiketas from Yama.
6. Indra from Prajapati.

And several devoted souls humbly approached the wise ones. They practiced rigorous discipline, observed strict Brahmacharya and thus learnt *Brahma Vidya* from them.

1. Sandeepani was the Sadguru of Lord Krishna.
2. Sage Vasishta was the Sadguru of Lord Rama.
3. Lord Jesus got baptised by John, Sadguru, on the banks of the river Jordan.
4. Brihaspati was the Sadguru of Devas.
5. Even the great divine personalities sat at the feet of Sadguru Dakshinamurti.

### *How to choose a guru?*

You can take a person as your Guru, (a) if his speeches inspired you (b) if you are elevated and find peace in the presence of a Mahatma (c) if your doubts are cleared from a Mahatma. (d) if you find that the person is free from greed, anger and lust, and (e) if you find him a selfless and loving soul.

When once you choose a person as your Guru, follow him implicitly. The Lord seated in your heart will guide you through the Guru.

Follow the instructions of a Sadhu who is treading the path since a few years, having all virtuous good qualities and some knowledge of the scriptures.

Follow the teachings of great Mahatmas, realised Saints, through

their books-Saints like Sri Sankara, Dattatreya and others. If available, keep a photo of such realised saints and worship as Guru. Guru may appear in a dream and initiate you, and inspire you at the proper time provided you have utmost faith and devotion. Help comes in a mysterious manner for a sincere sadhaka.

*Mysterious help comes from the Lord.* Lord helped the following ardent devotees:

1. Ekantata: He found his Guru upon hearing a voice from the sky as that Janardhan Pant at Deva Giri will be his Guru who will guide in spiritual quest.
2. Tukaram : He received his manta "Rama Krishna Hari" in his dream. Tukaram with utmost faith repeated the mantra and had Darshan of Lord Krishna.
3. Namdev: Lord Krishna directed him to have his higher initiation from a Sanyasi staying at Mallikarjuna.
4. Sikhidhwaja: In the form of Kumbha Muni, Queen Chudali appeared before her husband sikhidhwaja and initiated him the mysteries of Kaivalya.
5. Madhura Kavi: He saw a light for three days consecutively and it guided him and took him to his Guru Nammalwar who was in Samadhi underneath a tamarind tree near Tinnevely.
6. Vilvamangal: He was attracted very much to a dancing woman Chintamani, and in due course she became his Guru.
7. Tulsidas: He received instructions from an invisible being to see Hanuman and to get Darshan of Sri Rama through Hanuman.

Vedas and Gurus are there, so long as there is world, to guide the struggling souls in the path of self-realisation.

Gurus may be (i) *Siksha gurus* (ii) *Diksha gurus*



*Stick to one guru.* Drink the nectar of the spiritual teachings from one guru alone. Sit at the holy feet of a Sadguru for some years. Do not be fickle minded, like an ever-changing mind of a prostitute. Follow implicitly the teachings of one Guru only.

Ex: 1. Digging shallow pits at several places for getting water. The pit will dry up soon. So, dig a very deep pit in one place. That means, you have to centralise all your efforts at one place.

2. You get a prescription from a doctor; you get consultation from two doctors and you get your own cremation from three doctors.

Stick to one Guru and follow his instructions with utmost faith and devotion. Listen to all but follow one. Respect all but adore one. Get knowledge from all but adopt the teachings of one master. If you do so, you will have rapid *spiritual progress*.

*Guru Parampara* : Simply reciting a mantra into another's ears does not constitute initiation. Spiritual knowledge is handed over down from Guru to his disciple.

1. *Gaudapadacharya* imparted Self-knowledge to his disciple Govindapada, then to Sankaracharya, Sureswaracharya.

Gaudapadacharya - Govindapada - Sankaracharya - Sureswaracharya.

2. Matsyendranath - Gorakhnath - Nivrittinath - Jnanadeva

3. Tota puri Sri - Ramakrishna - Swami vivekananda.

4. *Astavakra* imparted the knowledge to Raja Janaka.

5. Gorakhnath guided the spiritual path to Raja Bhartrihari.

6. When Arjuna and Uddhava were in perplexed state of mind Lord Krishna guided them.

*Shakti Sanchar* : Sadguru transfers the spiritual vibrations to the mind

"Freedom is thy goal. have an iron will" - Swami Sivananda

of a disciple.

Sadguru can transform the disciple, by a look, by a touch, by a thought or by a word or mere will. Some famous examples of shakti transmission are quoted below.

1. *Lord Jesus* transmitted his spiritual powers to some of his disciples.
2. *Samartha Ramdas* transmitted his spiritual power to a dancing girl's daughter who was very passionate towards him.
3. *Lord Krishna* touched the blind eyes of *Surdas* and his inner eye was opened. He got Bhava Samadhi.
4. *Lord Gouranga Maha Prabhu* produced intoxication through his mere touch, in many people. Even atheists danced in ecstasy in the streets by mere touch and sang songs of Hari.
5. *Sri Rama Krishna Paramahansa* touched Swami Vivekananda. He had super conscious experience. Even after the touch, he struggled hard for seven years, for attaining perfection.

*Guru Kripa and His Grace* is very essential. Follow carefully the instructions of the Guru.

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### **Spiritual Pearls of Swami Sivananda -**

20. Whatever you offer me with faith and devotion, I gladly shall accept. If you follow in your life my teachings, that is the best method of pleasing me. May God bless you.

21. Be regular in your japa. Increase it gradually. Japa is real spiritual wealth. The only thing worth seeking in life is God.

## 22. SPIRITUAL PEARLS

1. Pure Bhakti can be developed through constant, prolonged, intense practice of satsang, Japa, prayer, meditation, swadhyaya, Bhajan, service of saints, yatra, Dana etc.
2. Nava Vidha Bhakti:
  - i. Sravana - hearing the lilas of the Lord.
  - ii. Smarna - always to remember God.
  - iii. Kirtan - singing His glory.
  - iv. Vandana - Namaskara to Lord.
  - v. Archana - Worship to Lord.
  - vi. Padasevana - Worship to Lord.
  - vii. Sakhya - friendship.
  - viii. Dasya - service unto Lord.
  - ix. Atma Nivedan - self surrender unto Lord.
3. For quick evolution, different methods of sadhana should be combined.
4. The inner chakras are (a) Muladhara (b) Swadhistana (c) Manipura (d) Anahata (e) Vishuddha (f) Ajajna.

When a devotee closes his eyes and contemplates on the inner chakras, then, he gets various visions and sees different forms of Lord. That is the best form to which one should cling constantly. Then real progress can be achieved.

5. Practice of concentration and meditation on the presiding deity of the inner chakras may be regarded as an advance course of practice in *Bhakti Yoga Sadhana*.
6. Cheerfulness and ever-smiling attitude is a sign of spiritual evolution and the very essence of Divine life.

Suppose a person is gloomy, depressed and weak, it indicates that there is some error in his *Sadhana*. In such case, how can he impart joy, peace and strength to others who come in contact with him.

7. An aspirant should always be patient, and persevering, devotion to Guru and by steady practice. Then, success comes in Yoga, in due course of time.
8. (i) Brahmik poses are (a) Swastika (b) Goumukha and (c) Padma Asanas.  
 (ii) Raudra poses are (a) Mayura (b) Vajra and (c) Siddha asanas.  
 (iii) Shakta pose - Yoni midra.  
 (iv) Saiva pose - Paschimottanasana.
9. Nada extending from Muladhara to Sahasrara Chakra is like a pure crystal. Nada itself is *Brahman*.
10. Stick to one place for three years. Draw a programme of daily routine. Strictly follow it to the very letter at any cost. One can surely succeed.
11. Sincere devotion, constant and steady Abhyasa is the key note of success.
12. Utilise every opportunity for Chitta suddhi and upliftment of the soul.
13. Give up all you have for the service of the Lord and mankind. Then alone, you are quite fit for the spiritual sadhana.
14. Never stop sadhana till the final goal is reached. One must be patient and steady in spiritual sadhana. Never hanker for name and fame.
15. *Astanga yoga* or Raja yoga limbs are not the exclusive property of Raja yoga alone. These methods are quite essential for all sadhanas-

sadhaks treading the path of Jnana yoga, Hatha yoga, Raja yoga, Mantra yoga, Karma yoga, etc.

16. The central teaching of "*Aitareya upanishad*" is the unity of the *Atman with Paramatman*. This must be realised through knowledge of the self and not by rituals. Atma Jnana alone can burn the seeds of Samsara and can give Moksha.
17. For a man of dispassion, discrimination and strong will, the path of renunciation *Sanyas*, is full of joy and Bliss.
18. A person willing to lead the life of an ascetic till the end of life alone is fit to take *Sanyasa* order of life. Then, one will be benefitted by embracing the *Sanyasa* life.
19. One should enter the fourth order of life to practice *Brahma Vidya*, as it is difficult to practice without absolute renunciation.
20. Who can be fit to tread the path of renunciation?
  1. A person who likes seclusion.
  2. Who is free from attractions of the world.
  3. Who is serene and calm in all circumstances.
  4. While living in the world who is disciplined himself.
  5. Who can live on simple food and can lead a hard life.
  6. Who is having a strong constitution and who can bear all the difficulties in the spiritual path.
  7. Who is not talkative. and who can remain alone without any company and talk.
  8. Who is having a meditative temperament and who is willing to lead the life of an ascetic till the end of life.

- Such a person alone is fit to take *Sanyasa* order of life.

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## 23. BRAHMACHARYA

*Brahmacharya* is the most important and vital subject indeed. Purity in thought, word and deed is brahmacharya. Brahmacharya is continence. Brahmacharya is celibacy. Brahmacharya includes the control of sexual desires and control of all other indriyas. Brahmacharya includes right character building.

With great assurance and practical experience Param Pujya Sadgurudev H.H. Sri Swami Sivanandaji Maharaj asserts that *character is power* and is far superior to knowledge even.

The whole life and its success entirely depends upon the moulding upon the right character building.

All the great personalities because of their right character have achieved their greatness.

God is Rasa and Rasa is Veerya. "*Raso vai Sah*". One can achieve Eternal Bliss only through the attainment of Veerya or Rasa.

Be established in Brahmacharya. Veerya is attained. It is the *Achara* by which one can attain or reach Brahman. It is said "*Acharah Prathamam Dharmam*". That means, the first and foremost duty of a Brahmachari is the attainment of *Achara*.

One may be able to attain full maturity, eternal happiness, fame, etc., just by mere observance of Brahmacharya alone. *Achara* is a good character building process. Otherwise, one will lose Veerya the vital energy and thereby attain early oldage and death. Srutis declare that full life is one hundred years for a man. This can be achieved only through the establishment of Brahmacharya only.

The duration of human life, according to natural laws, should be atleast *five times the period necessary to reach full growth*. For example, the camel grows eight years and lives for about 40 years. Man grows to about 20 or 25 years and his normal duration of life should not be less than one hundred years. Our Hindu Sastras, the Srutis, the Vedas, and

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"Begin early the spiritual life." - Swami Sivananda

the Puranas declared that the period of Brahmacharya is full 25 years. During the period of full growth, a student can be well established by the attainment of veerya only. *Patanjali Maharshi*, the author of Raja yoga says :

**“*Brahmacharya Pratishthayam - Veerya-labhah*”.**

The secret of longevity is not only based upon Brahmacharya, but also based chiefly upon discretion in the choice of food and drink, temperament, sobriety, chastity and an optimistic outlook on life.

*Manu* the India's first law giver, says that during their school life the students must control their sense organs, by giving up drink, meat, scents, liquors, garlands, and women, hot things and to avoid violent acts, oil, eye-paste(*surma*), the use of shoes, umbrellas etc., gambling, gossiping, telling lies, looking at women with lust, hitting at each other, and sleeping together with others. The student should not lose Veerya. If he does it willingly means failure in his duty. *Loss of Veerya is death*. It is a sin. If it so happens in dream, then he should pray to God and thereby establish himself in the attainment of Veerya.

The student should pray, with full heart and devotion, to God, by repeating the following upanishidic mantra : “*Punar mametwindriyam*”

One can get the physical, mental and spiritual advancements in life, only through the practice of Brahmacharya.

**The student must avoid the following eight (angas) interruptions with great care and sincere exertion.**

1. Darshan : looking at a young women with a lustful heart.
2. Sparshanam : a desire to touch her.
3. Keli : playing with her.
4. Kirtanam : Praising her qualities with friends.
5. Guhya-bhashanam : talking to her in private.
6. Sankalpam : thinking of a lady or remembering.
7. Adhyavasayam : strong desire to have a carnal knowledge with a lady.

8. Kriya nivritti : sexual enjoyment.

A realised saint who is established in his own swaroopa is the only real brahmachari of the first class.

A house holder also who copulates with his Dharmapatni, just after ritu days only for the sake of continuing the progeny, and keeping up the lineage is considered as a true Brahmachari.

The vital energy supports one's life. It is the prana of pranas which shines in one's *sparkling eyes*, and in one's *shining cheeks* is a great treasure. It is the quint essence of blood. *Forty drops* of blood is manufactured into one drop of Semen. Veerya is very precious. Remember this point. Veerya is God's vibhuti. It is the soul-force. *Gita says, "Pourusham Nareshu"* i.e. I am the vitality in men. It is the essence of life, thought, intelligence and consciousness.

Once it is lost, it can never be recouped in life time. *Lost is lost forever*. One may take Badam, Tonics, milk etc. but can never be recouped. *Veerya is bliss* for all sorts of higher achievements.

Various diseases, like bad memory, premature oldage, impotence, eye-diseases and nervous diseases are caused due to heavy loss of this vital fluid. It is because of this loss of vital fluid youth appear with pale blood less faces, and suffer with various kinds of ailments.

So, one should preserve this veerya, very very carefully. One must become an *Oordhwareto-yogi* through purity in thought, word and deed

A yogi preserves this veerya carefully. In *ordhwareto yogi*, the seminal energy flows upwards towards the brain and is stored up as *ojas-shakti*. This ojas-shakti is used for the practice of meditation.

*Oordhwareto yogi* converts the semen into ojas and also *checks* the formation of semen, through his yogic power, attained by purity in thought, word and deed. *This is rather a very great secret*. Allopathic doctors believe that the formation of semen goes on incessantly and that the fluid is reabsorbed in the blood. But, this is a mistake. Doctors

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"Acquire wisdom. Exert. Plod on" - Swami Sivananda



cannot understand the inner yogic secrets and mysteries. Through the yogic vision yogi penetrates into the subtle, hidden nature of things. Yogi thus gets control over the astral nature of semen and *thereby prevents the very formation* of seminal fluid itself.

The semen comes out of the bone marrow which is concealed inside the bones. In a subtle state, it is found in all the cells of the body.

From food *chyle* is manufactured. Then, chyle into *blood*. Blood into *flesh*. Flesh into fat. From fat, comes *bones*. Out of bone comes *marrow*. From marrow comes *semen*. These are the *saptadhatus* that support the life and body. The chyle, blood, flesh, fat, bone, marrow and semen are the *sapta Dhatus*. Now, one can understand the value of semen. It is the last essence. *It is the essence of essences*.

Brahmacharya is of two kinds, 1) physical and 2) mental. Control of the body is physical and control of evil thoughts in the mind is mental brahmacharya. The mental brahmacharya is a little bit difficult to achieve. But it can be achieved through sincere efforts.

To get established well in mental brahmacharya, one should get *engaged* in the following various acts.

- (1) Japa or repetition of the name of the Lord as Rama-Rama, Rama-Rama, all the while.
- (2) Practice of asanas- Sirshasana, Sarvangasana, Uddiyana, Nauli, Aswini mudra, Yoga mudra, Pranayama, Pratyahara, Dharana, Sama, Dama.
- (3) Satsanga (association with the wise Sadhus, Sanyasins, Mahatmas or Bhaktas).
- (4) Study of Gita, Ramayana or Holy Scriptures
- (5) Taking Sattvic food, and singing of Lord's name - (Kirtana).
- (6) Keeping the mind fully occupied by some work or the other.
- (7) Through Prayer, meditation and Vichara (right enquiry).
- (8) Avoidance of evil company, avoiding cinemas, etc.

For general information, a list of sattvic articles of diet is given below: Milk, fruits, rice, moong-dal, barley, bread, parota, ordinary bread, almonds, sugar-candy, cream, cheese, butter, parwal (potals) and lowki vegetables, sago, black pepper etc. These articles can be taken in a *limited* quantity. *Avoid over loading* the stomach with food.

One should give up *onions*, and garlic as they are worse than meat. Give up meat, fish, liquors and smoking. *Meat excites passion*. Give up mustard oil, asfoetida, chillies, highly seasoned dishes, hot curries and chutnies, tea, etc. By consuming hot curries, chillies and chutnies, the semen becomes watery and leads to frequent wet dreams.

Sirshasana and Sarvangasana will help a man to become Oordhwareta. They are also known as Vipareeta Karani Mudras. An Oordhwareta Yogi alone will realise Brahman quickly. For such an Oordhawreta Yogi mere sravana of Srutis just once is quite sufficient for getting Brahma Anubhava-Self realisation.

Now, you are well aware of the value of Veerya. Be established in perfect Brahmacharya. Please remember, that you are not this perishable body of flesh and bones. You are immortal, all-pervading. Let me remind you all with this great Upanishidic declaration "*Tat-Twam-Asi*"

You are that -That great essential essence. You are no other than Abloute Consciousness. Be rooted in this- your Real Abode. Jai Gurudev Jai ho. Subhamastu nityam.

(This article on Brahmacharya is the essence of a lecture delivered in Dharma Shabha High School, Lakhimpur-Khery, U.P. on 9-12-1932, by H.H. Sri Swami Sivanandaji Maharaj).

(Om Tat Sat Brahmarpanam)

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## 24 ASTHMA IT'S CAUSE AND YOGIC TREATMENT

1. Asthma is caused due to spasm of the bronchial tubes. Asthma means panting i.e. breathing difficultly, a sense of suffocation.
2. Asthma is also caused due to sudden swelling of the mucuous membrane lining of these bronchial tubes. Actual source of trouble is in the nervous system. It is also due to hereditary cause.

Asthma is caused more frequent in males than in females.

Asthma is caused due to change of place, due to excess of eating, due to emotions, due to certain smells. Asthma is extremely painful to the patient and to the on looker to watch their pathetic condition.

Air passes in and out of the lungs through the brochial tubes, and the lungs are surrounded by muscle fibres. Due to spasmodic contraction of these broncial muscles, the pressure falls upon these tubes and gets pressed. Thereby, these tubes lose their efficiency of breathing process. Thus the Asthma is caused.

Asthma is caused in some cases due to particles in the dust, and in some due to face powders and cosmetics.

*Preventive measures:*

1. One should avoid heavy meals before retiring to bed.
2. One should never take pork, cheese, pastry and beer.
3. A glass of *hot milk or coffee may relieve* the Asthmatic patient.
4. Mustard paste plaster is to be applied to the chest to get relief.
5. Constipation should be removed.
6. Using a pillow will help the patient.
7. Diseased teeth are to be removed.
8. The patient should live in an upper storey.

9. Patient should avoid late night meals, excitement, fits of anger.
10. *Eating garlic does good to an asthma patient.*
11. Preventive aids are - light exercise, good hygenical conditions, sufficient rest, deep breathing exercises, regulated simple sattwic diet, sunbath, bathing with luke-warm water, regular bowels cleaning, to avoid worry and to be cheerful at all times under all conditions.
12. Strong-coffee taken in an empty stomach will give much relief.
13. Placing hands in a very hot water kept in a basin will give relief.
14. *Regular meditation is a must.*

Asthma case can be cured through personal hygiene and by taking proper care of the body.

*The practice of Hathayogic exercises like Asnas, Pranayamas, Bandhas, Mudras and Kriyas will give complete relief and eradicate Asthma from the system.*

Generally, Doctors prescribe (1) Pituitrin and (2) adrenalin injections for the Asthmatic patients. But, these two harmones are produced in our body by the practice of yogic exercises. Most of the exercises in common stimulates the adrenalin glands and Sirsasana stimulates pituitrin.

After asthmatic treatment, when there is relief from the disease, to prevent further recurring and for permanent cure, one should perform a set of exercises in the morning after washing face and evacuation of bowels, if possible. They are as follows:

1. Movement of arms forward, upward, etc. Practice of *Padahastasana with deep inhalation* when arms stretched upward and *exhalation* when bending downward to catch hold of the ankles with palms.
2. Chakrasana and Trikonasana.
3. Body building exercises. Dand and baitak.

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"Remember God at all times. If you Cannot do this remember death at all times" - Swami Sivananda

4. Movement of the ankles and toe joints effectively.
5. Neck exercises.
6. Eye-balls movement exercises.
7. Spinal twist.
8. Uddiana Bandha and NauliKriyas.
9. Deep breathing exercises and rest in Savasana.

The above exercises gives movement to all parts of the body. These exercises are very important after waking up from sleep in the morning.

Pranayama exercises removes the phlegm from the throat and gives relief to the patient. Of course, *one should do as per one's own capacity only*. In the beginning one need not do retention of breath.

All the yogic exercises invigorates and strengthens the entire body and one will be able to lead a very happy life. Of course, *proper care and moderation in diet is a must*. The following exercises are advised to do for an asthma patient. *One minute duration* is quite sufficient for each pose.

1. Sirsasana, 2. Sarvangasana, 3. Matsyasana coupled with deep breathing, 4. Halasana, 5. Paschimottanasana, 6. Bhujangasana, 7. Salabhasana, 8. Dhanurasana, 9. Ardhamatsyendrasana, 10. Trikonasana, 11. Mayurasana, 12. Savasana, 13. *Bandhatraya* (Moola bandha, Uddiyana Bandha and Jalandhara Bandha), 14. Yogamudra, 15. Mahamudra, 16. Uddiyana bandha, 17. Nauli Kriya.

*Caution:* People suffering with *Blood pressure, heart trouble, liver trouble, stomach pain* should not practice *Uddiyana Bandha*.

*Pranayams:*

1. Ujjayi, 2. Sukhapurvaka, 3. Bhastrika and 4. Kapalabhati. These can be done for five minutes each. Then rest for ten minutes in Savasana. These exercises can be practiced in the evening. *Sirshasana is a boon to*

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"Anger and lust are the twin enemies of peace, devotion and wisdom" -  
Swami Sivananda

*the Asthma patients.*

*Advices:*

*When one feels the blocking up of the trachea*

1. Immediately one should do a few rounds of mild *Kapalabhati* or *Bhastrika* pranayama. Thus, the accumulation of phlegm is eradicated.
2. One should be satisfied with only one *mid-day meal* and to avoid taking both in the morning and evening. Take soft vegetables and fruits. *Hot coffee* may be taken with advantage.
3. Boiled milk added with *turmeric powder, black pepper and ginger* will help the patient.
4. Sit in *Vajrasana* after meals for at least fifteen to twenty minutes for proper digestion.
5. Take meals slowly, and calmly by chewing properly. Thus, indigestion can be avoided. Observe pin drop silence while taking meal.
6. Do not talk or laugh while taking meals. Take sufficient water after food to avoid constipation.
7. **Before and after** meals drink a little water. But, do not drink water during the meals.
8. Wash feet, hands, face, head and mouth with cold water before and after meals.
9. Constant deep breathing keeps the body perfect and warm and prevent accumulation of phlegm in the throat at any time during the day.
10. The nose, when it is irritated by chillness, immediately it should be rubbed with the hand till it becomes warm.

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"To feel 'I am non-doer and non-enjoyer' is Jnana" - Swami Sivananda

- ~~11. Regular practice of the above suggested exercises and ways of living will help a lot in curing Asthma *completely*.~~
12. The patient is advised to stop all the old habits of living, and adopt simple and healthy living by practising the above exercises. Lead a life of truthfulness and purity. Avoid anger, greed and passion.
  13. Hot water bath is beneficial. But, cold water bath is healthier. Before taking bath, one should massage the body gradually with cold water and a little Kumbhaka is practised during actual bathing. And after bath also, deep breathing is to be done to warm the system. Thus, cold water bath, stimulates the nerves and helps in circulation of blood and quick digestion.
  14. A little pranayama *before sleep* is beneficial. Breathing should be well regulated at all times. *This is very important*. Open air exercises should be taken regularly. Live in a well ventilated room. The windows should be kept open during the night while sleeping. And one should not cover the face with blanket.
  15. Living in high altitude places will be beneficial, say 3500 ft above sea level. It gives a soothing effect.

*Additional Points to be noted:*

1. Asthma by itself is not a fatal disease. If we delay in our efforts, the disease becomes rooted firmly in the constitution.
2. It is not the fault in the lungs, but primarily the fault lies in the *digestive system, nervous system* and to some extent, in the *mind*.
3. Sub-normal health due to wrong living habits is the chief cause of any chronic disease. Mainly because of uncontrolled appetite for edibles, highly spiced, fried stuff, chronic diseases are caused.
4. Asthma will never get relieved off unless one changes habits and learn *self-control*. Especially in chronic diseases, the real cure is

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"Man Complicates his life by increasing his desires for more and more objects" - Swami Sivananda

the regaining of lost health through change in habits.

5. In order to get relief from Asthma, one must begin with a fast of one to three days. In any chronic case, the digestion is defective, the food, instead of promoting health, actually it promotes disease. To give relief to the digestive system and excretory system, immediate observance of a fast is a must so that the life power can do the repair work of the digestive organs and make them fit for their work. Even an ordinary machine needs occasional rest for overhauling, repairing and replacement of wornout parts in the long run. In the same way, one should give sufficient rest to our body mechanism by fasting for a day or two.
6. The patient should take to a course of sattvic diet after this short fast. The quantity of intake must be limited so that the maximum benefit is achieved. It is not the diet that cures but the *vital power* within the body cures the chronic disease.

#### *Naturopathic treatment:*

1. One should take to the recourse of fasting on water mixed with lemon juice and honey, only for one week. During this period, enema once or twice daily should be taken.
2. For the first three days only, fasting is difficult. Afterwards there will be no trouble at all.
3. After seven days, break the fast with *orange juice for three days*. For the balance four days, live on milk, tomatoes and oranges.
4. After seven days fast, live on simple food like chapaties, butter, honey and boiled vegetables.
5. The fasting treatment gives a permanent cure of asthma as it purifies the entire body system and attains *a new life to the cells*. *Beneficial for spiritual practices also*. No body likes to fast. One should have great *self-control*.

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"Even a little meditation daily will raise you a little higher and a little nearer to God" - Swami Sivananda



6. After fast is over, one should take daily (i) lemon juice (ii) til oil and (iii) honey, one tea-spoon full each, mixed in equal quantities. This is a tonic indeed.
7. One should fast as per the capacity of the individual and always use their common sense.

*Impotent hints for Asthmatics:*

1. Avoid items like starch, sugar and tobacco.
2. Adopt weekly fast or atleast every fortnight.
3. Take one mid-day meal and hot milk or fruits in the evening.
4. Practice deep breathing exercises.
5. Take recourse to daily morning and evening walk.
6. Take daily one or two spoons of honey.
7. Do regular Japa of your Ista mantra.
8. This is a disease caused by our bad karmas of the past. So, fasting is very effective. It invigorates our entire body mechanism and also mind becomes pure.
9. One should do *swadhyaya* regularly-study of scriptures like the Gita, Yoga Vasistha, Ramayana and Bhagavadgita.
10. Regular Sadhana and total self surrender to the Almighty alone will help to build up mentally and thus asthma can be mitigated.

*Jai Gurudev Jai ho!*

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**Spiritual Pearls of Swami Sivananda -**

22. The more you do, the quicker will be the progress. You can teach others also what you know well.

23. Pray- cultivate vairagya. Moha will take to its heels. Have constant smarana of God. Dedicate everything unto Him.

"The most devitalising and demoralising of pleasures is the sex-pleasure" - Swami Sivananda

## 25. SHAT KRIYAS

In Raja yoga, the first two limbs, (1) *Yama* and (2) *Niyama* constitutes the very foundation. These are the foundation for any yoga system, may be, Jnana yoga, Bhakti yoga, Karma yoga, Raja yoga. They are like the foundation for a building. When the foundation is weak and shaky, the super-structure cannot remain long, in the same manner, these two limbs are very essential.

Niyama comprises of (i) Saucha (ii) Santosh (iii) Tapas (iv) Swadyaya and (v) Iswarpranidham.

The Shat-kriyas come under Saucha. Saucha comprises of (a) External and (b) Internal purity of body and Internal purity of heart and mind.

To take bath in the early morning and wearing a simple and clean cloth will enable one to get the meditative mood easily. This is called *external purity* of the body which will generate pure thoughts. This helps to maintain *Brahmacharya*. Body constantly gets impure and one will try to keep the body pure. He does not want to have contact with other person. By constant attempt to keep the body pure, one gets disgusted and slowly the body idea drops and then he always tries to think of the ever pure *Atman*. Lust disappears slowly.

Internal purity of the mind is achieved by the conquest of senses. Distraction of the mind drops away through *Trataka Kriya* and *Pranayama* and concentration of mind is achieved. Through Internal purity (Antar Saucha) the mind becomes fit for the realisation of the Atman. Increase in Sattva means there is always *Cheerfulness*. This is an important sign of spiritual growth and an important measure for developing Bhakti also. It is a sign of Sattva increasing, when the wisdom light beaming forth from all the gates of the body.

To effect the degree of Internal Saucha of the mind to a great extent, the practice of brahmacharya; kindness, love, patience and mercy towards the entire creation, constant and regular Japa of Guru Mantra and daily meditation are quite indispensable. Thus the heart

and the mind gets purified by eliminating jealousy, hatred, cruelty, lust and greed. To sum up that the removal of anger, lust, greed, hatred and jealousy etc., constitutes Internal purity.

Internal purity of the body can be achieved through the practice of the following Shat-Kriyas :

(1) Dhauti (2) Vasti (3) Neti (4) Trataka (5) Nauli and (5) Kapalabhati.

The condition of the body i.e. the health of body is very essential to keep the mind fit. The body and prana plays a very important role in keeping the mind, calm and tranquil without any distractions. The balanced mind alone is fit for meditation and to achieve the goal - God realisation. In order to keep the body and mind in a healthy condition, one should practice the prescribed Shat-kriyas. These are dealt with in detail in "*Hatha Yoga Pradipika*" [H.Y.P].

### 25.1 Dhauti - kriya (Ch.II - 24) H.Y.P

Chaturangula Vistaaram Hastapanchdashayatam |  
Guroopadishta maargena siktam Vastram shanaigaset |  
Punah pratyahare Chhaitaduditam Dhautikarma tat ||

As instructed by the guru, take a long thin piece of muslin cloth that has a width of 10 cm and two metres long approximately and swallow it slowly. Then, gently pull it out. Practice daily for a few days.

This kriya clears the phlegm in the throat. All may not be able to do this. Hence as a substitute to this, *Kunjara kriya* can be practised.

### Kunjara-kriya :

In a luke-warm water, add one spoon salt per one litre of water. In an empty stomach, take four glasses of salt water. Bend forward a little, insert four fingers into the mouth and try to vomit water. By vomiting thus, all the toxims, phelgm etc. are removed from the stomach. One will get relief from acidity and undigested food particles, etc.

This kriya can be practiced without any risk, at times, when necessity arises.

## 25.2 Vasti-Kriya

Naabhidagrajale paayaw Nyasta naalowtkataasanah |  
Aadharaakunchanam Kuryaatkshalanam Vasti Karma tat || II-26

One should sit in squatting pose, in a river at one's naval deep, with a tube inserted (15cm approximately) into the anus. Size of the tube (preferably a bamboo tube) little figure round thick then, one should contract the anus, as in *Aswini Mudra*, and draw the water inside the anus and expel it. Such washing of the intestines is known as *Vasti kriya*. This will serve the purpose of *enima*. The tube is applied with oil before use.

## 25.3 Neti- Kriya

The Neti kriya is of two kinds (a)Sootra neti (b)*Jala neti*

a) *Sootra Neti*:-

Sootram vitasti susnigdham Naasaanaale Praveshayet |  
Mukhaanirgamayechhowshaa Netih Siddhairnigadyate || - (II-29) H.Y.P.

A smooth thread of fifty centimeters long approximately, one should insert into a nostril and draw it out through the mouth. This is called *Neti Kriya*.

Close one nostril and insert a thread into other through the help of index finger. Inhale in jerks while closing the nostril and exhale through the mouth. By suction and rushing from outside with the index finger, the thread comes down to the back of the mouth.

In the initial stage, there may be sensation caused because of the thread going slightly into the *wind-pipe* or *gullet*. To avoid such sensation, there is a method.

As soon as the thread appears at the back of the throat, it clears the throat with a sound. At the same time, insert the index finger and

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"Every failure is a stepping stone to success. Nil disperandum. March forward O hero !" - Swami Sivananda

... into the throat and grasp the thread, pull it out to protrude from the mouth. Try to pull the thread very slowly without causing any damage to the nasal tissues.

There-after, move the thread from nostril to the throat. Finally, remove the thread through the nostril.

Do the same process with the other nostril by inserting the thread into it.

*Benefit:-* Quite useful in clearing the phlegm blocking the nostrils.

#### b) **Jala neti:-**

Sip the luke warm water with the nostril, one may feel sensation in the beginning. Do not worry. At the end, sneeze with both the nostrils and clear the nose.

*Jala neti* is also quite effective. Nose blockage can be cleared. Relieves headache.

### 25.4 **Trataka-Kriya**

Nireekshennischaladrushaa Sookshma lakshyam Samaahitah |  
Asrusampaath paryanata maachayieh tratakam smrutam II

- (II-31 H.Y.P)

Gaze steadily with a focused mind at a minute object till tears fall. This is known as *Trataka kriya*, one may gaze on a candle flame.

### 25.5 **Nauli-Kriya**

Amandaavarta Vegena Tundam Savyaapasavyatah |

Nataamso Bhraamayedeshaa Naulih siddhyaih prashasyate ||

-(II-33) H.Y.P.

Rotate the abdomen by lowering the shoulders, to the left and right with speed. This is known as Nauli Kriya. Practice for one week Madhyama Nauli, one week Vama nauli and one week Dakshina nauli. After a month practice churning of the stomach muscles. This is beneficial.

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"Renunciation is not mere ascetism. It is annihilation of selfishness, egoism and cravings" - Swami Sivananda

Technique:

1. Stand with legs separated. Bend forward slightly, while keeping the palms pressed against the thighs.
2. Expel the air fully from the lungs.
3. Deeply pull the abdomen inside (Uddiyana bandha.).
4. Then, control the abdominal region to resemble a cavity with a verticle tube in the middle. (*Madhyama Nauli*)
5. Then, make the tube swing from side to side and execute a churning motion.
6. Finally, bring the abdomen to its normal position.

**25.6 Kapal-Bhati**

Bhastra vallohakaarasya Rechapoorow Sasambramow |  
Kapaala bhaatirvikhyaata Kaphadosha Vishoshanee || II-35 H.Y.P.

Inhale the breath and exhale rapidly like the bellows of a black-smith. This is known as *Kapala Bhati*.

This destroys phlegmatic defects.

(For details please go through Pranayama Chapter).

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**Spiritual Pearls of Swami Sivananda -**

**24. Stick to the resolves at any cost. Do not allow leniency to the mind.** Strict principles and discipline make one a progressive aspirant.

**25. Be regular in your daily Sadhana.** Cultivate devotion, faith and courage. It is necessary that you should be materially well off. So work hard.

## 26 PHILOSOPHY OF JAPA

Repetition of any mantra or name of the Lord is called *Japa* or *Nama Smarana*. Japa is the easiest method for God-realisation. Great saints like, Tukaram, Dhruva, Prahlada, Valmiki Rishi, Ramkrishna Paramahansa, Swami Ramdas, all attained salvation by the repetition of god's name.

In Bhagavad Gita Lord Krishna, declares that among yajnas, he is Japa Yajna.

"Yajnanam Japa-Yajnosmi 10.25". In this Kali yuga, the practice of japa alone can give eternal peace, Bliss and immortality. *Japa yoga* is greater than all yogas and it can give all ishta-siddhis, Bhakti and Mukti. Japa is repetition of ones own *Ista Devata Mantra*. *Dhyana* is concentration on the form of the Lord with his attributes.

Concentration or Meditation or Dhyana with Japa is known as *Japa-sahita Dhyana*. Dhyana without japa is known as *Japarahita Dhyana*. One should combine japa with dhyana in the beginning. Slowly, when one advances in regular Dhyana, *Japa drops automatically*, and meditation alone remains. OM is both Saguna and Nirguna, manifested and un-manifested Brahmam.

Name and the form of Lord are inseparable. So when one does japa of Rama or Krishna, the picture of Rama or Krishna appears before one's mind, or before one's mental eye. Therefore, japa of Lord and Dhyana go together.

One should do japa of any mantra of Lord, with utmost devotion to the Lord, while remembering its meaning. One should have the Bhava that He is all-pervading.

One should feel His presence in everything and everywhere. While doing japa, think that He is shining in the chambers of one's heart. And He is witnessing the repetition of the Mantra as He is the witness of one's mind. One must have full faith and belief in the mantra.

Constant repetition of a Mantra protects and releases the devotee

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"Do not hate the evil-hearted, the jealous and the selfish. It is they who promote your salvation" - Swami Sivananda

from the round of births and deaths.

*"Mananat trayate iti Mantrah"*

The first syllable of the Mantra, 'Man', meaning "to think" and tra means "to protect" or "free" from the bondage of *samsara*.

The Mantra is divine power and is itself Devata. Mantra shakti supplements the worship power '*Sadhana Shakti*'. eg: A flame is supported by the winds. In the same way, the aspirant's individual shakti is strengthened by *Mantra-Shakti*.

Through intense Sadhana-shakti, the Mantra Shakti is revealed to the devotee. Mantra is a combination of letters which reveals the Deity to the consciousness of the aspirant who has evoked it by his Sadhana Shakti. Mantra is a mass of radiant energy. It awakens supernatural powers.

Spiritual life needs harmony, in all parts of our being. Spiritual truth can be realised only when the whole being is at perfect ease and also in tune with the Divine. Mantra produces such harmony which enables the aspirant to proceed further in spiritual perfection. Because of constant repetition of the mantra, the Chaitanya latent in the mantra is revealed to the aspirant.

Though the aspirant has no knowledge of the meaning of the mantra, the japa of the mantra enable the practitioner to realise the highest goal-God realisation. Ofcourse, in such case, it will take a little more time.

Mantra japa removes the impurities of the mind, such as, lust, greed, anger, hatred, jealousy, etc. eg: 1. A mirror, when the dust is wiped off from its surface, automatically the power of its reflection assumes again. In the same way, the mind gets purified by the Mantra japa and acquires Sadhana Shakti, and reflect the higher Spiritual Truth.

2. Just as the fire burns the impurities of gold, mantra burns the impurities of mind.

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"Nothing will die. All things will change. This is the fundamental truth" -  
Swami Sivananda



3. Just as the soap cleanses impurities from the cloth, the Mantra acts as a spiritual soap and cleanses the impurities of the mind.

Sound exists in four fundamental states: 1. Vaikhari=audible sound  
2. Madhyama=inner subtle sound, not audible to the physical ear. 3. Pashyanti=still higher, more subtle. 4. Para=represents Ishwara Shakti, the potential state of the sound.

*PARA* is the source of the Universe.

The repetition of the Mantra destroys the sins and brings Everlasting Peace, Infinite Bliss, Prosperity and Immortality. There is no doubt about this Parama Satyam.

Each sound produces vibrations and give rise to definite forms. A combination of sounds produce complicated shapes. Music tells us that the various musical tunes "*Ragas*" have their own particular shapes.

Ex:1. *Megha Raga*: a majestic figure seated on an elephant.

2. *Vasanta Raga*: a beautiful youth decked with flowers.

That means, a particular Raga when it is accurately sung, produces etheric vibrations which create a particular shape.

In an aspirant, the flow of the inner vritti is greatly intensified. During deep meditation, the intensified vritti sends upwards, through the top of the head and response comes in the form of fine rain of soft magnetism. The down word power sends a wonderful glow through the body, and one actually feels elevated, as if he is bathed in a soft type of electricity.

All sounds produce shapes and you must produce a definite note in a particular pitch.

### **Glory of Name:**

The glory of name cannot be described in words and cannot be established through reasoning and intellect. Sing the Lord's Name incessantly and take refuge in the name.

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"Spiritual Sadhana is an uphill work. You must have tremendous patience and peseverance" - Swami Sivananda

Ex:- 1. Pingala a prostitute lady obtained a trained parrot as a gift from a thief. Parrot always used to utter "Sri Rama Sri Rama". Pingala simply heard the sound of "Sri Rama Sri Rama" through the mouth of the parrot. She was very much attached to that melodious sound of the Lord. She fixed her mind on the Rama -nama uttered by the parrot. She mysteriously entered into Bhava Samadhi. Such was the power of the Name of the Lord.

Let us all atleast realise its value from now onwards, and start doing mantra japa uninterruptedly.

*Mahatma Gandhiji quotes:*

*"You will learn from Ramayana how a stone by the road side sprang to life at the touch of Rama's foot as he passed by. You must learn to repeat the blessed name of Rama with sweetness and such devotion that the birds will pause in their singing to listen to you, that the very trees will bend their leaves towards you, stirred by the Divine melody of that Name".*

2. Kabir sent his daughter, Kamal to Tulsidas. In her presence, Tulsidas wrote Rama Name on a Tulsi leaf and sprinkled the juice over 50 lepers. All were cured.

3. Kabir sent his daughter, Kamal to bring the corpse that was floating in the river. Surdas repeated "RAMA" only once (not even the full name Rama) in one ear of the corpse, and it was brought back to life. What a wonderful power of RAMA NAMA" Let us all repeat the name of the Lord with Bhava and prema from the core of your heart and thus aim to realise the Supreme Bliss, in this very birth itself. - *Jai Gurudev.*

***Benefits of Japa:***

The Mantra chaitanya is hidden in every mantra. Constant and prolonged repetition of Lord's name for some months cuts new grooves in the mind and the brain. Mantra japa calms and strengthens the mind. It leads one to a meditative mood. Silent repetition of "Hari Om" or "Sri Ram" is a tremendous tonic and medicine for all diseases. One should

"Do not bother about spiritual experiences. Go ahead with your Sadhana. Knowledge dawns of its own accord" - Swami Sivananda

not stop repetition even for a day under any circumstances.

Lord Jesus said: "You can hardly live on bread alone, but you can live on the Name of God alone". Even simple mechanical repetition, without knowing its meaning, has got a very great effect. It purifies the mind. One must have great faith in one's Guru Mantra and must keep it secret.

As soon as one sits for meditation, chant "Om" loudly, atleast 6 times or more. The Om chanting will drive away all the worldly thoughts from the mind and removes vikshepa (tossing of mind). After this, do mental repetition of Om. Every mantra has got six parts (1)Rishi (2)Metre (3)Devata (4)Bija (5)Shakti and (6)Kilaka(pillar)

Rishi = who first got self-realisation through that particular mantra. He is the seer for this mantra. Ex: Sage Viswamitra Rishi is the Rishi for the Gayatri Mantra.

Metre = Chandas; Devata = a particular deity of the mantra; Bija = Seed which gives special power to that mantra and it is the essence of the mantra; Shakti = Mantra has got hidden shakti; Kilaka = Pin like. It plugs the mantra chaitanya that is hidden in the mantra.

Through constant repetition of the mantra, the plug gets removed, and the chaitanya, that is hidden gets revealed to the aspirant.

In essence, that the Ista Devata and the mantra are one and the same.

#### *Instructions on Japa:*

1. Get up at 4 a.m and do japa of your Ista Devata for half an hour or more.
2. Mental repetition is more powerful than loud japa.
3. Utter some prayer slokas before starting japa.
4. Do not do japa in a hurried manner. Do mantra Japa slowly with Bhava, and one-pointed devotion.

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"Do not be hasty. Restrain your emotions. Think quietly. Have a serene mind. Act prudently, courteously, intelligently" - Swami Sivananda

5. Utter the mantra, letter by letter, distinctly without mistakes. Do not repeat the mantra too fast nor too slow. Middle path is better.
6. Do not use the index finger while rolling the beads.
7. Use only thumb, the middle and the ring fingers. When the counting of one mala is over, revert back and come back again. Do not cross the *meru*. Cover your hand with a piece of cloth.
8. Sit at one place always for doing japa. Regularity and punctuality is of paramount importance for achieving the desired results.
9. Punascharana-repetition of the mantra Akshara-laksha, i.e. one lakh of japa for each letter in the mantra.
10. Japa must become habitual. Even in the dream one must be able to utter name of Lord.

### **Likhit Japa - Mantra writing**

Mantra writing enables the sadhaka and helps concentration of mind and gradually leads to meditation.

There is no restriction about any particular script. The following rules may be observed:

1. Regularity and punctuality of time should be observed without fail.
2. When you sit for mantra writing, one should wash his face, hands and feet.
3. One should keep his mind calm and drive out all worldly thoughts before writing mantra.
4. Sit in one asana all through the writing. Do not change the place very often.
5. Observe strict silence.
6. Fix your eyes on the note book without looking hither and thither.
7. While writing the mantra, repeat the mantra mentally.
8. Fix a number of mantras for each sitting and do not get up from the seat till one completes prescribed number.
9. Keep one uniform system of writing i.e. from top to bottom or

from left to right. The whole mantra should be written atonce in continuity.

10. Do not change the mantra. The Mantra Note Book is well placed in Puja Mandir and treated with utmost respect and purity. The completed notebooks are stocked and kept in the Mandir. The presence of the note books will produce spiritual vibrations and gives encouragement for sadhana.

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### Spiritual Pearls of Swami Sivananda -

26. Mula Bandha in meditation helps concentration. When you sit in the asana for doing Japa, contract the anus. This practice prevents the Apanavayu from moving downwards.

27. Take Mithahara, Sattvic diet. Overloading the stomach with rice, vegetable, dhal and bread brings sleep and interfere with sadhana.

28. A diet of milk renders the body very, very light. You can sit in one asana for hours together with ease and comfort. If you feel weak, you can take for a day or two a little rice and milk or barley and milk or any light diet.

29. **Use respectful terms:** You must develop austerity of speech. Whatever you speak, must be truthful and beneficial. Your speech must not use any abusive words. You should address everybody as 'Maharaj' 'Varungal', Sir, Aap, 'Ji' etc. This needs discipline of speech and control of impulses. If you use respectful terms that shows, you possess refined noble character with very good manners.

"Criticism shows you your weak points and forewarns you against troubles and failures" - Swami Sivananda

## 27. MEDITATION

### 27.1 Saguna Meditation:-

It is meditation on a form. Select any Murty you like best Siva, Rama, Krishna, etc. etc.. It is meditation on a concrete object. Place a picture in front of you. Steadily gaze at the picture from down to the top i.e. from feet upto the head and from head down to the feet visualising and concentrating on each of part of the Murty with its attributes.

Saguna upasana removes Vikshepa i.e. tossing of the mind .

*Tratak:* Gaze at the picture with eyes open, without closing the lids till tears flow profusely from the eyes. Then close the eye lids, and concentrate on the *trikuti* for a few minutes. Again open the eyes and concentrate on the Murty in the same manner. After six months practice of *trataka*, meditate on the mental picture of the Murty from half an hour to two or three hours only in *trikuti*. During meditation, repeat the mantra of Ista Devata i.e. **On Namō Bhagavate Vasudevaya, Om Sri Ramaya Namah, Om Sri Hanumate Namah, etc.**

Feel the Ista Devata, while seeing, present in every object of the Universe.

With sincere sadhana, one will have Darshan of Ista Devata in one or two years.

*Trataka kriya* will remove the diseases of the eyes.

First meditate on Virat. After that take up *Saguna meditation*. At the end have *Nirguna meditation*.

In *Saguna meditation*, the devotee makes a total, unreserved, ungrudging, self surrender to the Lord. He depends upon him for everything, for food, for protection and for his very existence. He respects, honours and adores the Lord. A devotee likes to be a servant and to serve, worship, and love the Lord always. Like Adwaitins, he does not become sugar but likes to taste the sweetness of sugar and try to eat sugar. This is the path of devotion or Saguna form of meditation.

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"Death is only a change for a better state. Therefore fear not death" -  
Swami Sivananda

Suppose there is a circle and you have a position in the centre. Gradually you will contract yourself to a point and merge in the circumference. This path is suitable for emotional temperament.

## 27.2 Nirguna Meditation

This is meditation on Om.

Mentally repeat "Om" with meaning *from the core of the heart*.

Feel that

1. You are Sat-Chit-Ananda Vyapaka Atma.
2. You are Nitya-Suddha-Siddha-Buddha-Mukta (eternal, pure, perfect, all-knowing, eternally free Brahman.)
3. You are Akhanda Paripoorna, Eka-Rasa, Santa (infinite, eternal, unchanging existence.)

With these above ideas your every nerve, every vein, every molecule, every atom should powerfully vibrate. Mere lip-repetition of Om will not produce much needed result. It should be from heart and soul.

Your entire personality should feel that you are the subtle all pervading intelligence. This feeling should be kept up throughout the 24 hours, always. If you can continue the same feelings, in two or three years, you will have *Atma Darshan*. There is no doubt at all. Such profound meditation is *Nididhyasana*.

*Sakshatkara*, follows Nididhyasana. Vedantic sadhana comprising Sravana, Manana, Nididhyasana correspond to the Dharana, Dhyana, Sammadhi of Raja Yoga of Patanjali Maharshi

## 27.3 Meditation with "Soham":-

At first pray to Guru, and Sree Ganesh (Om Sree Sat Gurave Namah, Om Sree Ganesaya Namah.). Sit in a steady pose like a rock. Now, concentrate your mind on the breath. A man's life is according to yoga, really is made up of the number of "Soham" breaths. By the practice of pranayama, you can save "Soham" breaths produces sound "So"

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"Self-effort is necessary for the attainment of God-realisation" -  
Swami Sivananda

while inhalation, and "Ham" during exhalation. "Soham" is the breath and "Om" is the soul of life.

If you eliminate "h" and introduce "I" then "Soham" will become "So I am" that means "*I am He*" "*I am that Brahman*". Again, if you eliminate 'S' and 'H' from "Soham" then it becomes 'Om'. Do not think anything else. Concentrate on the breath, utter the word 'So' mentally while inhaling and "ham" while exhaling. During deep concentration, the word "Soham" will drop automatically. You will be in peace. You will be calm, serene and joyful. At the end, you will enter into silence.

### **Kundalini awakening :**

The serpent power, the shakti that lies dormant or sleeping in the *Muladhara Chakra*, is an electric fiery, occult power, which underlies in all organic and inorganic matter.

This great power can be awakened by Kumbhaka, Asanas, Bandhas and Mudras by Hatha Yogins. By concentrating on the *Muladhara Chakra* this power can be awakened by the Raja yogins., by devotion by Bhaktas and by analytical will by the Jnana yogins.

Kundalini shakti pierces through *Muladhara Chakra* and taken upto *Sahasrara* through various chakras. The Yogi has to exert a lot in piercing through the *Manipura Chakra*. Yogi sees mentally, when it is awakened , a huge mass of Golden light, enveloping his body as if it consumes him. He should not be least afraid. The Yogi experiences different stages of Ananda and Siddhis at different Chakras.

The colour of Kundalini is golden red. Signs of Kundalini Awakening are: 1. Supreme fearlessness, 2. Astral vision, 3. Mental vision, 4. Vijnana visions, 5. Siddhis and 6. Spiritual Ananda.

### **Meditation on Mahavakyas**

Mahavakyas are the sacred sentences from the Srutis. They are four in number:

1. *Prajanam Brahma*: It is from the Aitareya Upanishad of Rig veda.

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"Spiritual effort must be continuously renewed and patiently persisted in" - Swami Sivananda



This *Lakshana Vakyam* gives definition of Brahman.

2. *Aham Brahmasmi*: It is from the Brihadaranyaka Upanishad of Yajur Veda. This is the *Anubhava Vakyam*.

3. *Tat Twamu Asi*:- It is from the Chandogya Upanishad of Sama Veda. This is the *Upadesha Vakyam*.

4. *Ayam Atma Brahma*:- It is from the Mandukya Upanishad of Atharvana Veda. This is the *Sakshatkara Vakyam*.

One can meditate on any Mahavakyam like meditation on "Om".

### **Meditation on 'Aham Brahma Asmi':**

While repeating mentally "*Aham Brahma Asmi*", uninterruptedly one must feel that he is the Suddha-Sat-Chit- Ananda-Vyapaka-Atma (Pure, Existence Absolute, Knowledge Absolute, Bliss Absolute, All-pervading Brahman). Lip repetition merely is of no use. One must have the Bhava from core of the heart with intense feeling.

The *Kutasta*, the silent witness is the basis of false 'I' and is identical with Brahman. Om or pranava is a shortened form of "*Aham Brahma Asmi*." Meditation on "OM" is same as meditation on '*Aham Brahma Asmi*'

### **Brahman :**

Brahman is extremely subtle and is finer than, 1,000th part of a point of a hair divided further into a 1,000th part.

To meditate and understand Brahman, one should have a very very sharp-pointed, subtle, calm, pure and clear Shuddha Buddhi.

### **Sadhana :**

Any sort of spiritual practice which leads one to the goal of God-realisation is Sadhana. It may be Antaranga Sadhana and Bahiranga Sadhana.

Perfromance of *Nishkama karma*, i.e. without expecting any fruits, is Bahiranga Sadhana, which ultimately leads you to meditate on "*Aham Brahma Asmi*" i.e Antaranaga Sadhana.

Karma is more external that Sadhana Chatushtaya, viz. Viveka, Vairagya, Shad-sampat and Mumukshutwam. Again, these Sadhna Chatushtaya are more external than Sravana. Sravana is more external than Manana. Manana is more external than Deep Meditation-Nididhyasana.

Nididhyasana is Antaranga Sadhana-Deep Meditation on "*Aham Brahma Asmi*" and its meaning.

At all times, one should try to keep up the idea that he is Brahman. Keep the mind fully occupied, with this one thought, this is very very important.

In *Patanjali Raja Yoga* or Astanga Yoga also, one will have Bahiranga and Antaranga Sadhanas. The first five limbs, Yama, Niyama, Asana, Pranayama and Pratyahara are the Bahiranga Sadhanas, while Dharana, Dhyana and Samdahi are *Antaranga Sadhanas*.

### **Twenty One hints of Meditation:**

1. Keep your Meditation room under lock and key. Do not allow others to enter in. Wash your hands and feet and enter the room. Burn incense. Sit in an asana and do meditation uninterruptedly.
2. Try to live alone in communion with God or Brahman.
3. Wake up from bed at 4 a.m. and sit for meditation. Meditate from 4 a.m to 6 a.m. Have another sitting at night from 7 to 8 p.m.
4. Keep a few set of religious books, like-Bhagavad Gita, Ramayana, Upanishads in your room. Spread an asana in front of one's Ista Devata photo.
5. While keeping the head, neck and trunk in a straight line, sit in Padma, Siddha, Sukha. Vajrasana, as per one's habit. One should

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"Fame, power, wealth and sex are the four doors to the fort of self-degeneration and imprisonment" - Swami Sivananda

not bend either forward or backward except to sit straight.

6. Lock the fingers and place them on the feet. Close the eyes and concentrate gently on Trikuti, the space between the two eye-brows.
7. Relax the whole body and mind. Violent efforts should not be used in concentration. Think only Ista Devata with serene mind. Slowly repeat Guru Mantra. Silence the thoughts. Have only one thought of His Name.
8. Control the mind gradually. Do not use any violent methods.
9. Have a constant thought of Ista Devata or an abstract back ground of 'Om'. The worldly thoughts can be destroyed by this practice which leads one to the desired goal-God realisation.
10. Whenever the mind runs towards worldly thoughts, withdraw again and again.
11. In *Saguna Upasana*, in the beginning, with eyes open, visualise the picture of Ista Devata, without winking the eye-lids from His feet first, then His yellow silk robe, ornaments around His neck, then His face, ear-rings, His crown studded with diamonds on head. then His arm-lets, bracelets, then His conch, disc, mace and lotus. Then, slowly come again to the feet. Thus, continue the process of visualising from feet to head and vice versa. When one is exhausted, then look straight at His face. Do this practice of concentration for three months in the beginning.
12. Then, close the eyes and mentally visualise the picture and do the same process as before.
13. During the process of meditation one can associate the attributes of God--Purity, Perfection, Omnipotence, Omnipresence, etc.
14. In case, evil thoughts enter the mind during meditation, be a witness of those thoughts only. Do not forcibly drive them out. Be indifferent to them. They will pass off soon. Pray to God.

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"Unless you are inspired by spiritual ideals, it is difficult to keep the sexual instinct in check" - Swami Sivananda

15. Be regular and punctual also. Never miss a day without meditation. Fruits and milk will help concentration. Take saattvic food. Avoid non-vegetarian meals, smoking, liquor, etc.
16. When one feel drowsiness, get up and wash your face with cold water. Do Kumbhaka Pranayamas 10 or 20 rounds. Do Sirsasana and Mayurasana. Take only milk and fruits at night. One can combat sleep by adopting these methods.
17. Observe mouna for two hours daily. Talk little. Stop going to movies. Do not mix with undesirable persons. Read only good religious books. Have satsang. These are all *positive aids to meditation*.
18. On and often, do not shake the body. Be seated in the asana as firm as a rock. Do not scratch the body very often. Breath slowly. Have the right mental attitude. Always remember your Gurudev.
19. When one feels tired, do not exert much. Give a little rest to the body as well as to the mind.
20. Keep the mind fully occupied with God's thought alone. Exert in the right earnest. Thus, one will be established soon into Nirvikalpa Samadhi with Guru Kripa.
21. In the beginning, one can close the eyes during meditation, in order to remove distraction of mind. In the later stages, one must meditate with eyes open, even during waking. Thus, one must keep his balance of mind at all times. Otherwise there is no hope of perfection. Always remember, the nonexistence of this world and that Atman alone exists. "**Brahma Satyam- Jaganmidhya. Jeevo Brahmaiva Naa para**" have this thoughts current always.

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"If you are good, the whole world will be good for you" -  
Swami Sivananda

## 28 SRI SIVANANDA ASHRAM ARATI

Jaya Jaya Arati Vighna Vinayaka | Vighna Vinayaka Sri Ganesha |

Jaya Jaya Arati Subrahmanya | Subrahmanya Kartikeya |

Jaya Jaya Arati Venugopala | Venugopala Venulola |

Papa Vidoora Navaneeta chora ||

Jaya Jaya Arati Venkata Ramana | Venkata Ramana Sankata-harana |

Seeta Rama | Radha Shyama ||

Jaya Jaya Arati Gourimanohara | Gourimanohara Bhavani Sankara |

Samba Sadaasiva | Uma Maheshwara ||

Jaya Jaya Arati Raja Rajeswari | Raja Rajeswari Tripura Sundari |

Mahaa Kali, Mahaa Laskhmi | Mahaa Saraswati, Maha Shakti ||

Jaya Jaya Arati Anjaneya | Anjaneya Hanumantaa ||

Jaya Jaya Arati Dattatreya | Dattatreya Trimurtyavatara ||

Jaya Jaya Arati Shanishcharaaya | Sanishcharaaya Bhaskaraaya |

Jaya Jaya Arati Adityaya | Adityaya Bhaskaraaya ||

Jaya Jaya Arati Sadgurunaatha | Sadgurunaatha Sivananda |

Jaya Jaya Arati Sadgurunaatha | Sadgurunaatha Chidananda ||

Jaya Jaya Arati Venugopala ||

## 29 SACRED OM (Swami Sivananda)

Om is the word of power.

Om is the sacred mono-syllable,

Om is the mystic letter,

Om is the Immortal Akshra.

In Om the world rests,

In Om we live and move,

In Om we go to rest,

In Om we find our Quest,

Sing Om rhythmically,

Chant Om loudly,

Roar Om forcibly,

Repeat Om mentally,

Draw strength from Om.

Get inspiration from Om.

Derive energy from Om.

Imbibe Bliss from Om.

Glory to Om.

Victory to Om.

Hosanna to Om.

Hail to Om.

Adorations to Om.

Salutations to Om.

Prostrations to Om.

Devotion to Om.

Rely on Om.

Reflect on Om.

Concentrate on Om.

Meditate on Om.

Om! Om ! Om!

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## 30 MISCELLANEOUS

### UNIVERSAL PRAYER

(Swami Sivananda)

O Adorable Lord of Mercy and Love !

Salutations and Prostrations unto Thee.

Thou art Omnipresent, Omnipotent and Omniscient

Thou art Sat-Chid-Ananda

(Existence - Consciousness Bliss Absolute)

Grant us an understanding heart

Equal vision, balanced mind,

Faith, devotion and wisdom.

Grant us inner spiritual strength

To resist temptations and to control the mind

Free us from egoism, lust, greed, hatred, anger and jealousy.

Fill our hearts wth Divine Virtues.

Let us behold Thee, in all these names and forms.

Let us serve Thee, in all these names and forms,

Let us ever remember Thee.

Let us ever sing Thy glories.

Let Thy name be ever on our lips.

Let us abide in Thee for ever and ever.

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## MAHA MRITYUNJAYA MANTRA

Om Tryambakam Yajamahe Sugandhim pushtivardhanam|  
Urvaarukamiva Bandhanaat Mrityormuksheeya Maamritat ||

Humble pranams and prostrations unto Lord Siva, the Three eyed one. We worship the Lord Siva who is fragrant and who nourishes well, all beings.

May He liberate us all from death for the sake of Immortality, just as the cucumber is severed from its bondage of creeper.

The Maha Mrityunjaya Mantra wards off death by snake-bite, lightning, fire accidents and accidents of all description. Incurable diseases can be cured by this Mantra when chanted with devotion, faith and sincerity.

It is all purifying Mantra. It is a Moksha Mantra too. It bestows long life, peace, prosperity and plenty.

Repeat this Mantra atleast 1,000 times on birthday.

## GAYATRI JAPA

Om, Bhur Bhuvah Svah, Tat Savitur Varenyam,  
Bhargo Devasya Dheemahi, Dhiyo yo nah prachodayat ||

The Gayatri Mantra is known as **Brahma Gayatri**, comprises of **twenty four letters**. It is divided into five parts.

1st part : Om

2nd part : Bhur-Bhuvahu Svah (Known as Vyahurtis)

Actual Mantra proper contains three parts-twenty four letters.

3rd part: Tat Savitur Varenyam = 7 letters

4th part: Bhargo Devasya Dheemahi = 8 letters

5th part: Dhiyo yo nah prachodayat = 9 letters



These last three measures must be considered as the principal part of the Veda.

*Meaning:* Iswara has created this universe and hence let us meditate with utmost devotion to Him and His glory. He is the fittest to be worshipped Who is the remover of all inauspiciousness and ignorance. Let our buddhi be enlightened by Him.

Gayatri is the mother of Vedas: Take bath before sun-rise i.e., in the early morning. Retire into the meditation room. Burn incense and if possible light a candle. Sit in Padmasana or in any one of the sitting pose, facing the north or east. Repeat the Mantra with the Bhava and meaning, atleast for 108 times. Feel that you are receiving light, purity and wisdom from Mother Gayatri.

Concentrate on the meaning of the Mother Gayatri. Keep your gaze at trikute (Ajna Chakra) the space between the two eye-brows with closed eyes. Visualise mentally, the picture of Mother Gayatri at Trikuti. In due course of practice, you will be blessed with Her Darshan.

The japa should be finished daily before midday. One should not be hasty in performing Mantra Japa. Remember the meaning of Gayatri Mantra all through the practice as "*the remover of all sins and enlightens ones buddhi or intellect*" always before your mind's eye.

**Chitta suddhi :** Mind has got three impurities, such as, (a) **Mala** (b) **Vikshepa** and (c) **Avarana**.

The **Mala** can be eradicated through Nishkama Karmas or through the Japa of Gayatri Mantra. Purification of the mind - i.e., *Antahkarana* is the first part of the yoga. Ethical purity is a must in the spiritual path. Then, one can have progress in the spiritual field.

Japa of a Mantra is of three types- (i) *loud japa* (ii) *muttering* and (iii) *mental japa*. Manasika or mental japa is most powerful than the other two. While doing japa mentally, when you feel sleepy, immediately

take to loud japa for some time, then muttering and again come to the mental japa.

*Chitta Suddhi* is ensured by performing atleast two lacs of Gayatri japa.

**Mantra Purascharana** means doing japa one lac times per each letter in the mantra. Thus, 24 lacs of japa has to be done for Gayatri Mantra Purascharana as it contains 24 letters. One can repeat the mantra daily 3,000 times and maintain a small note book of account. It should be continued regularly and with punctuality till the target is achieved. This is very important. *Mantra purascharana* purifies the mind thoroughly and prepares the ground for the sowing of the spiritual seeds.

#### **Power of Gayatri Mantra (an example)**

*Swami Vidyaranya*, the great Author of *Panchadasi*, performed Gayatri Purascharana and got Her Divya Darshan. Then, he prayed to Her to mitigate the great Deccan famine by showering of Gold coins accordingly, there was a shower of Gold Coins.

Gayatri makes a man powerful and highly intelligent. Finally, Gayatri gives liberation from the wheel of Samsara, the birth and death process.

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## SPIRITUAL GEMS

*SWAMI SIVANANDA*

1. *The Divine Life* : As soon as you wake up and just before you go into sleep, and at all other times, whether engaged in any work or not, think of God. Repeat His Name always. This is the way to blessedness.
2. *Faith*: Have perfect faith in God. Have faith in the Holy scriptures and in the words of the wise. Have faith in your own self. Have faith in the Grace of the Lord and in the power of the Divine Name. Pure faith can work wonders.
3. *Obedience*: Obey your parents and teachers. Obey your brothers and sisters. Obedience is higher than reverence. You will shine as a great man. You will get success in all you do. You will be prosperous and happy.
4. *Keep Good Company*: Give up the company of bad children. They will spoil your character if you are not careful. Do not smoke, gamble or play cards. Seek the company of the wise and of devotees of God. Sit silently, listen to their instructions and practice them.
5. *Speech*: Speak the truth. Speak sweetly. Speak softly. Speak with love. Observe silence. Do not speak ill of anyone. Think carefully before you speak. You will be peaceful and happy.
6. *Adapt* : Patiently listen to the words of others even though they are not interesting. Never fret and fume. Patient listening develops the will and wins the hearts of others. Try to understand the nature of people very well.
7. *Adjust* : Do not be stubborn. Be willing to change. Adjust your behaviour in such a way as to be pleasing to others. Always react in a harmonious manner. Serve all and love all.
8. *Cleanliness* : Be neat and clean. Cleanliness is next to godliness.

Have a bath daily and wear neat clothes. Do not let your clothes and books lie every where. A clean life indicates a strong mind and good discipline. It shows that you are cultured.

9. *Sincerity* : Let the thoughts agree with the words. Let the words agree with actions. Let there be harmony among the words, actions and thoughts.

10. *Reverence for Life* : Be kind and loving to animals, birds and all creatures that creep and crawl. Be merciful to them. Do not destroy the beautiful flowers and plants unnecessarily, then only one can lead a rich and useful life.

11. *Cheerfulness*: A laughter a day keeps the Doctor away. Be ever cheerful in whatever difficult conditions you may be placed. A cheerless mind is diseased mind. Cheerfulness will let you tap the power within you. It will turn failure into success.

12. *Be ever busy* : Be ever as busy as a bee. Keep the mind occupied in some useful work. Keep the company of good friends. An idle brain is the devil's workshop. Do not join idle company. Stick to a daily routine. Develop the power of observation. You will have a wondrous memory and will-power.

13. *Time* : Time is valuable. It is more precious than money. Money can be earned again if lost, but if time is lost it cannot be regained. A moment once gone cannot be called back. Life is but a collection of small moments. You will become a great person if you utilise your time in a useful manner.

14. *Conduct* : Think deeply. Decide correctly. Act carefully. Speak truthfully. Move tactfully. Work Diligently. Talk gently. Behave properly. Do not twist words and topics. Avoid cunningness and crookedness.

15. *Charity* : Give, give, give. This is the secret of abundance. Give willingly to charity. Share what you have with others. This will purify

"Efficient performance of action, without attachment and selfish motive is Yoga" - Swami Sivananda

your heart and lead to the vision of God. 'You will earn undying name and fame.

*16. Health :* Go to bed early and get up early. You will be healthy and strong. Eat only those things that are good for your health. Do not overeat. Take exercise daily. Let nature heal you. All diseases begin in the mind. Be always cheerful. Good health is the best of all possessions.

*17. Be an ideal Child :* Be simple. Be humble. Be gentle. Be honest. Be sincere. Be bold. Be cheerful. A positive attitude always brings success in any task. A negative approach brings failure. Shine like a saint.

*18. Self-Analysis:* Just before retiring to bed, think of the mistakes committed during the course of the day. Ask God for forgiveness. **Benjamin Franklin** kept a daily diary and correction register. One can also do the same. One can remove all his own weakness and shine like a star.

*19. Study:* Together with your lessons, you must study daily the Gita, Bible, Koran, Upanishads and other Holy scriptures. Put into practice what you have learnt. You will progress in your spiritual life and shine gloriously.

*20. The Divine Name:* The power of the Divine name is marvellous. Repeat His Name at all times, even while you study, play and work, while you eat and rest. Choose any name like Sri Ram, Om Namassivaya, Jesus, Allah and repeat it always. The Lord's Name is the source of all inspiration and strength. Cling to it. It is the best medicine for any disease.

*21. Service:* Serve the poor and the sick. Serve the needy. Serve those in sorrow and distress. Serve birds and animals. Serve with kindness, love and sympathy. Service is worship of God. In serving others you serve God. This is the highest religion.

*22. God :* God is love. God is truth. God is peace. God is knowledge.

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"To know the truth is to experience it, not merely understand it with intellect" - Swami Sivananda

God is power. God is bliss. He dwells in your heart. He is your true friend and guide. He is your real father and mother. Realise Him and be forever happy and peaceful.

23. *Prayer*: Pray, meditate and chant God's Name daily. Pray to Him with a heart filled with devotion and love. Pray to become a good boy or girl. Take complete refuge in God.

24. *Golden Rules* : Radiate to all thoughts of love and goodness. Never look into the faults and defects of others. Always appreciate the good in others. Overlook their weakness. Pray for the one who wishes to harm you. Bear insult and injury. Be good and do good.

25. *Become a Hero*: Do not be timid. Be courageous. Be bold. Be cheerful. Walk like a lion. Talk boldly. Do not be shy. Be ever active. Have faith and trust in God.

26. *Be Moderate*: Play less, study more. Sleep less, pray more. Preach less, practice more. Hoard less, give more, talk less, listen more. Sit less, serve more.

27. *Be considerate*: Remove thorns and glass peices from the road. Learn first aid. Become a scout or guide. Help mother in the kitchen. Clean the house. Wash your clothes yourself. Help the blind and the dumb. Help your classmates. Make them understand what you have learnt.

28. *Be Tolerant*: Respect all religions. All religions lead to the one God. Respect all saints and prophets. They are all messengers of God. The essentials of all religions are the same. Remember this point well.

29. *Serinity*: Be serene and calm under all conditions. Cultivate this virtue again and again. Serenity is like a rock. Waves of irritation may dash on it but cannot affect it.

30. *Only one God*: There is only one God. But His names and forms are endless. Call Him by any Name and worship Him in any form that pleases you. You are sure to see Him and get His Grace.

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"There is only one religion of truth and love. Truth is God. Love is God"  
- Swami Sivananda

31. *See God in All:* Your father is your visible God. Your mother is your visible God. The teacher is your visible God. The poor are your visible God. The whole world and all creatures in it are forms of God. Therefore, love, serve and respect all.

32. *Surrender:* Surrender to God is the highest prayer. Whatever has happened has happened by the will of God. What is happening is happening by the will of God. What is to happen will happen by the will of God. Therefore, worry not, fear not. Be not anxious. Be not ever nervous. Trust in God and be ever happy and peaceful

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**Taittiriya Upanishad:**

## Chapter I, Anuvaka-XI Mantra-2

Devapitrukaaryaabhyaam na Pramaditavyam |

Maatrudevo bhava | Pitrudevobhava |

Acharya devo bhava | Atithi devo bhava |

Yaanyanavadyaani Karmaani | Taani Sevitayaani | No Itaraani |

Yaanyasmakam sucharitaani | Taani tvayopaasyani | No Itaraani ||2||

(1) One should perform duties to the Gods, such (a) Agnihotra(nitya)

(b) Vratas like Vinayaka Vrata, etc., with keen interest and utmost devotion.

(2) One should perform annual ceremony (Sraadha) towards their departed parents, as a mark of respect and to get blessings from them,.

(3) One should worship father as God, worship mother as God, Worship teacher as God and worship guest as God

(4) One should remember very well that they are not mere physical forms. They are all veritable Gods on earth.

(5) Serve them with utmost reverence and with great respect and with Atma Bhava.

(6) One should do such acts as approved by the sishtachara. One should engage oneself in performing good actions as per the teachings of Vedas.

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**SRI SANTI ASHRAM**

Prayer for World Peace  
(By - Swami Omkar)

Adorable Presence !. Thou who art within and without, above and below and all around,

Thou who art interpenetrating the very cells of our beings, Thou who art the Eye of our eyes, the Ear of our ears, the Heart of our hearts, the Mind of our minds, the Breath of our breaths, the Life of our lives and the Soul of our souls, Bless us, Dear God, to be aware of Thy presence now and here. This is all that we ask of Thee!

May all of us be aware of Thy presence in the East and the West, in the North and the South !

May peace and goodwill abide among individuals as well as communities and nations !

This is our earnest prayer.

May Peace be unto all !

Om Tat Sat Om

Om Sri Ram Jai Ram Jai Jai Ram.

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**ANANDASHRAM**  
Peace Prayer  
(By Mother Krishnabai)

O "Beginningless and Endless Param Pujya Papa" you are all pervading.

You have manifested as the entire Universe and You reside in everything. We pray for Your Blessings for the eradication of all conflicts and fights in all parts of the world and for the bestowal of peace and happiness on one and all within and without.

Om Sri Ram Jai Ram Jai Jai Ram.

**ANANDASHRAM AARATI**

Ovaaloom Sadguru Sri Ramadasa Raanaa |  
Panchahi Praanaam Cha deepa laavilaa Jaanaa ||  
(Repeat at the end of each line)

1. Ajnaana timira Jyoti Sadguru Ujalaalyaa Vaati |  
Jnaana Bodha Pragatalaa tenem Prakaashalee Deepti ||
2. Nirguna Niranjana Jyothi Sadguru Ramadasa |  
Darshana Mangalaprada Kalyanachaa kalasa ||

Meaning : I offer the auspicious lamp consisting of the five 'Vital airs' as arati to Sadguru Ramadas.

1. When the Sadguru lit, as it were, the wick of ignorance there shone the bright light of divine knowledge.
2. Sadguru Ramadas is the light divine, beyond attributes. The darshan of him is indeed auspicious like the darshan of the "kalas" ( Pinnacle of the Temple Gopura)

"Think of God as soon as you wakeup and just before you go to sleep"  
- Swami Sivananda

## ANANDAASHRAM AARATI

Jaya Jaya Aarati Rama tumaare |  
 Praananatha Raghunaatha Muraare ||  
 (Repeat at the end of each time)

1. Suka Naarada Muni Mangala Gaave |  
 Bharata Shatrughna Chamara Dulaave ||
2. Charana Kamala par rahiye Seeta |  
 Mangala Gaave Sakhiyam Sameta ||
3. Chhatra Dhare Kara Lakshumanu Bhraata |  
 Aarati karata hai Kaushalya Maata ||
4. Sanmukha Sharana Rahe Hanuveera |  
 Harake Harake guna gaave Kabeera ||

Meaning ; Aarati to you, O Ram ! Raghunaatha ! Muraari ! The Lord of life !

1. Suka Narada and other sages sing poems in your praise. Bharata and Satrughna are fanning you with "Chamar'.
2. Sita beside your lotus feet is singing sonorous hymns along with her companions.
3. Brother Lakshmana is holding the canopy. Mother Kaushalya is performing Ararati.
4. Brave Hanuman is standing in your service. Kabir sings your praise in ecstasy.

## AANANDASHRAM PRADASHINA

Dhanya Dhanya ho Pradakshina

Sadguru raayaachi |

Maajhyaa Sree Guru raaayaachi |

Jhaalee twaraa suravara vimaana Utaraayaachi ||

(Repeat at the end of each line)

1. Pado padeem apaara Jhaalyaa punyaa chaaraasi |  
Sarvahi Teerthem Ghadalee aamhaamm -  
Aadi Karuni Kaashi ||
2. Mrudanga taal gholaa bhakta bhavaarthe gaati |  
Naama Sankeertanam Nityaanande naachati ||
3. Koti Brahmahatyaa Harati Karitam Dandavata |  
Lottangana Ghaalitaam Moksha lole paayaanta ||
4. Guru Bhajanaacha Mahimaa na Kale -  
Aagama Nigamaasi |  
Anubhavee je jaanati te Guru - padimche rahivaasee ||
5. Pradakshina Karooni deha bhaavem Vaahilaa |  
Sreerangatmaja "vittala" puddhem - Ubhaa raahilaa ||

Meaning : Blessed indeed is the pradakshina (Circumambulation) of Sri Sadguru. The Gods are hastening to land their aerial Chariots.

1. The heaps of merit collected at every step are immeasurable. The merits of pilgrimages to Holy places like Kasi, etc., are achieved here itself.
2. Devotees sing with great fervour to the accompaniment of mridangaa and cymbals. They dance with immense joy to the Chanting of the name and devotional music.
3. Even the sins of killing crores of brahmins are expiated by prostrating to the Guru. Liberation is achieved effortlessly by rolling over the ground around the Guru.
4. Even the scriptures cannot comprehend the greatness of devotion to the Guru. Those in the company of the Guru, who have the inner experience, alone, know the greatness.
5. Having done the pradakshina, "Vittal" son of Sri Ranga stands before you bereft of his body consciousness.

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"Laziness is the father of disappointment and failure" -  
Swami Sivananda



## **Mrugi Mudra (For Guru Dhyana)**

### **TECHNIQUE :**

1. Sit in any one of the sittings poses (Padma, Siddha, Sukha and Vajrasana) for Japa and Dhyana.
2. Join Thumb along with middle and ring fingers of both the hands.
3. Effectively stretch out the little and pointing fingers of both the hands.
4. Now, place the joined fingers of both the hands over the head i.e. at the Sahasrara, while stretching the little and pointing fingers.
5. Do mild kumbhaka
6. Sit straight and close your eyes.
7. Direct your vision inwards with frontal gaze at the fore-head. It means, to visualise above Ajna Chakra, the guru murthi with utmost devotion.
8. Hold the mental vision for some time, comfortably.
9. Mentally, repeat Dhyana Slokas, Prostrate to the (i) Sadguru (ii) Param Guru and (iii) Paramesti Guru. Remember them to your hearts content.
10. In between Ajna Chakra and Sahasrara Chakra there is a Lalana Chakra. This is the seat of Guru Moorti. One can do Manasika Puja. This is a very effective Mudra.

### **BENEFITS :**

1. Kumbha is achieved because of one pointed devotion to Gurumurti.
2. Mind gets controlled and thus concentration is achieved.
3. This mudra has to be practised by each and every aspirant.

## **Prusta Ploohi Asana (Jumping with Buttocks)**

### **TECHNIQUE :**

1. Sit Straight in Padmasana.
2. Bend both the hands at the elbow joint.
3. Make closed fists and draw nearer to the chest. See that the fists face towards the chest only.

4. Inhale deeply and retain the breath (Kumbhaka).
5. Assume Moola bandha and Uddiyana Banda.
6. Now, swing the body with the buttocks.
7. Try to lift the buttocks away the ground and strike them to the ground.
8. Do it for atleast three times in the beginning. Gradually increase the number of rounds and its duration as per ones capacity.
9. Slowly come back to the normal position i.e. padmasana.
10. Finally, release the padmasana also.

### **BENEFITS :**

1. Entire body gets invigorated.
2. Body becomes lighter because of kumbhaka.
3. Muscles at the naval and buttocks get strengthened.
4. Gastric power increased and better digestion augmented.

(e.g. :- One yogi lived only on Moogki-dal Power mixed in water, and practised this asana for effective digestion.)

### **CHILDREN'S SONG**

(SWAMI SIVANANDA)

Two little eyes to look to God.  
 Two little ears to hear His words.  
 Two little feet to walk His ways.  
 Two little lips to sing His praise.  
 Two little hands to do His Will.  
 And one little heart to love Him still.

### **GIVE UP**

Selfishness, lust, greed  
 Hatred and Jealousy.

### **DEVELOP**

Mercy, Forgiveness,  
 Tolerance, Love, Generosity and patience



**ANANDASHRAM**  
Peace Prayer  
(By Mother Krishnabai)

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"The world is not bad in itself. The objects in the world are not bad in themselves. It is man's perception thereof that causes his misery" -  
 Swami Sivananda



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SRI SWAMI CHIDANANDA MAHARAJU

President: D.L.S. Hd. Qrs.